

TESTIMONY

AGAINST

Tything among Christians
Being Ceremonial, Typical and Disan-
nulled by Christ.

With Observations on Citations of divers Fa-
mous Men in several Ages; where are obviously
touched the Ground, Rise, Progress and Falling of it among
Heathen, Patriarchs, Jews and Christians; the Coming up again
in the Apostacy, and falling with it. And there upon something
concerning the Law Natural, Judicial and Ceremonial and
Magistrates Concern about Religion. Ministers Maintenance
and Interpretation of Scripture by occasion of it, with some
other Digressions.

Also, Something concerning the Institution and Obser-
vation of the Time called *Christmas*; where also is touched the
Nature & Rise of other such Customs from *Heathens & Jews*.

By a Christian Friend, Richard Richardson.

Heb. 10. 1. For the Law having a Shadow of good things to come, and not the
very Image of the things, &c.

Clemens Alexandrinus, Therefore were the Tenth of the Ephah and the Sacri-
fices offered to God, and the Feast-Day of the Passover began from the Tenth,
which is the Passover of every passion and sensible thing.

The Tenth of the Fruits and Cattel taught also to be pious towards God, and
not to be altogether given to Gain. And to make Neighbours Partakers of
Kindness. For of these I think, and First Fruits the Priests were fed. We
therefore understand that we are in-vited by the Law to Piety and Commu-
nicating, and Upright Dealing (or Reasonableness) and Humanity, Ström. 1. 2.
Ruchlin from the Rabbins, As God in the World, so the Mind in man a-
mongst the ten Sephiroth (i. Numbrings) of the Kingdom bears the Crown,
Cab. lib. 1.

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1

TO THE READER

Friendly Reader;

THIS was not thus intended for the Publick; but for a Particular in Writing; yet submitting to the Judgment of some I much esteem, I have let it pass as it is, without straining the Matter to an affected method.

To prevent the Offence that may arise in thy Mind by Prejudice, to see so many old Authors plead for thee against Tythes, which the Adversaries of Truth, by knowing their Language, have often brought against the Truth, weeding as it were their Works, and so both abusing them and the Truth; Know notwithstanding, that they that are for us, were the most part honest men, as well as learned, though the Iniquity and Darknes of the Times they lived in, permitted not a clearer Testimony from them, who if they had liv'd in ours, would no question have bin one with us, having in theirs come so near us in the Truth in many things, though differing from us in others.

Calvin notes on *Acts* 14. 15. that two Obstacles of Unbelievers are long Antiquity of Time, and Consent of almost all Nations.

The general Prejudice, the Cause hercof is, in
A 2 being

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being too short; looking upon that as Antientest and Truest, which is last and most in fashion. Though it hold the *Ancientest Truest*, viz. the Ancient of Days, the Wisdom that made the Worlds; yet it holds not *the Ancienter the Truer*; nor is it therefore new, because it is renewed. To obviate such Prejudice; To bring the sound Arguments of the Ancient, shews it to be true, and not new: so did the primitive *Christians* against the *Heathen*, accusing the *Christian Religion* of Novelty, as *Justin Martyr*, *Eusebius*, &c. shewing that the Patriarchs were *Christians*, which were ancienter than their Monuments of any Credit, and that the Ground of it was the Ancient Eternal Wisdom. Several learned *Protestants* have undertaken the historical Plea against the *Papists*, as others have done the demonstrative.

And as the primitive *Christians* and *Protestants* thought such an Advantage to them; so also now it may be to have these as second Testimonies appear for us. However, a man's own Confession is Testimony sufficient against himself and his party, if he be of Authority with them. And as *Tertullian* saith, Men

Adversus gentes, c. 23.

are apt to believe them confessing against themselves, more than denying for themselves. I question not thou wouldst think it some Advantage to thy Cause, and that thou might'st lawfully accept it, if an Unjust Judge, a Corrupt Cunning Lawyer, a Vicious Courtier, an Extorting Rich Citizen or Alderman did stand with, and countenance thy Just Plea in Court, because of the Authority such bear with some People, though in the ground it is but with Slaves, Knaves and Fools, and

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and that but for the present, for Ignorance, Fear or Favour. And shall not Wise Men, and Learned Men, and Honest Men be so, that bear Authority with the Ingenuous and Ingenious, and that through Ages and Nations meerly for their Worth and Truth? Is it not unequal, rather absurd, that they that have their Hope in the future Reward of the Righteous, should let the present Mammon of Unrighteousness out-balance with them the former Memorials of the Righteous? I think it therefore no ill Office to teach them to speak *English* to plead for thee, as the Adversaries do against thee. Thou knowest they do the same by the Prophets and Apostles, and kept them only for their own turn, as long as they could, teaching them only to speak *English* where it serv'd them. But when they speak now *English* to all in all places, thou findest they are for thee more than them, and would not want them. They are for Truth in all Ages against Deceit; though one Age admits of one degree of Manifestation of it, another of more. It may be as well to take them naturally as they occur, as designedly forc'd into an artificial Method; and some repetition is not alwayes superfluous especially if not idle, but with Addition and Advantage: With some it is needful. From a little Skill, Labour and Time in this kind thou may'st gather how much might be produced with much. The Courtiers Petition to Q. *Elizabeth*, for setting four Prisoners at Liberty, viz. *Matthem*, *Mark*, *Luke* and *John*, were desirable also in hundreds, whose honest Testimonies and great Labours lie chained up in an Unknown Tongue, to be visited by those often, that often abuse them for their Gain

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Gain, and seldom by others. And to take off another Offence, know, that it is only against such that their Testimonies and these Lines are levelled, owning and honouring at this day, as at other, Learned Labours in Honesty and Truth, aiming at the Glory of God, and Good of Mankind. Let every one

Levit. 4. 2.

Acts 3. 17-

& 17. 30.

1 Tim. 1. 13

Psal. 19. 13.

search in their own Conscience what belongs to them. Though there be loss in Ignorance, the great Damage is in Willfulness, the great Offence in Presumption.

Yet our cordial Desire is, that such with us may come out of *Babylon*, lest partaking with her in her Sins, they partake also with her in her Plagues, the Terrors whereof we knowing, dare no more partake with her in upholding her Abominations, and desire no other might otherwise partake of her Plagues than we have done, that is, by bearing the just Indignation of God poured upon the Head of the Transgressor, that makes the just Seed suffer in the Inward Man.

R. R.

A View of the Matter connexed.

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p. 15. l. 36. put out *6th*: p. 16. l. 10. r. *Saints so*: p. 17. l. 7.
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r. *Crowns*: p. 107. l. 26. r. *commutative*: Several other Literal
Faults excule in the Press, as *n* for *p*, *a* for *u*.



Notes

Notes and Considerations
OF
TYTHES
&c.

From *J. S's* Citations, and others.

THe main thing about Tythes, is to shew that Ministers of the Gospel are not to be provided for by Compulsion from the Magistrates: For neither were the Priests so in the Law. The quantity of the first Fruits were not set down, they were voluntary. The second Tythe to Feast with, and for the Poor and *Levite* was voluntarily to be disposed of to what Poor and *Levites* they pleased.

The first Tythe was to be given to what *Levites* they pleased Voluntarily; no Penalty from the Magistrate imposed, only the Lord (in *Atalacky*) took it in Charge. *Abraham* and *Jacob* were Priests by Primogeniture, and offered Sacrifice, gave Tythes freely, as a Vow, and return of Thanks to God; so should the Priests now receive freely, who have generally quitted (the most circumspect of them, as *J. Selden* notes) the claim, *jure divino*, by Divine right, and require it, *jure humano*, by Human right: But if King *Offa* will give them a Tenth of his Manours for Conscience sake, he cannot give them a Tenth of our Labours, for whom they do not labour; this does not an-

swer the Morality of Tythes written in our Hearts to distribute, nor of Justice to give whats unduly required, and exacted from us for them.

But yet to stop the Allegations of some, who will require them as Equity, that the *Christians* ought to pay a valuable quantity to Gods service, exemplarily from the *Jews*, and argue the Morality of them; it may be serviceable to bring the Testimonies of the Fathers, School-men and Doctors, with the Reasons they give, which *J. Selden* only does mention in gross. And then to shew that we Answer the Morality and Reasons of them in giving where 'tis reasonably required, to Teachers, to the Poor, and Holy uses, or of the Church, which must be performed from the Law written in the Heart, where the Divine, Natural, Moral and Pespctual uniform Law is, and not from the positive Laws of Men or Canons, not answering that in the particular. It may be parallel'd with *Swearing*, as confessing to God the substance of Swearing, under the Ceremonies of the Law, is perform'd not of Compulsion, but Voluntarily, as Truth requires. So rendring to God that which is God's, the substance of Tythes and Offerings under the Law is performed not by Compulsion, but Voluntarily, as Truth requires it, for the service of God and the Church. The Ceremonial or Judicial part laid aside in both, that which is requisite in distributive Justice retained: True Testimony distributing to the necessities of the Saints, Hospitality, &c. see *Clem. Alex. Strom.* l. 2. p. 397. Seeing only first Fruits were given to the Priests by the People, not Tythes; that may be the reason why *Origen* insists on first Fruits to be paid.

The *Dominicans* and *Franciscans* Writings, and the School-mens Writings may be sought, what Reasons and Testimonies they bring against the Canonists for the Morality only of Tythes, as to the Substance, not as to such a Part: This makes for us, for the Morality we own, the Maintenance of the Poor, of Ministers and Strangers. The Priests cannot claim them by Divine right, for then they reflect on the Magistrate and Government, which never yet generally establish't them as so; only they have made Laws to confirm the Popes Usurpations, as far

as he could reach, and imposed upon the People to make them give away the Labours of their Heirs which is improper. Though we acknowledge the moral part of Swearing, yet for the Magistrate to impose the Ceremonial part; And though we own the moral or main end of Sacrifice, for them to impose the Ceremonial part; and as to the moral part of Tythes, and the Priest-hood, for the Magistrate to impose on us the Legal and Ceremonial Priests and Tythes, is both against civil Justice, and contrary to the Example of the *Jewish* Law and Practice to force them. Their own Clergy-men have committed Sacrilege strangely all along (if they be due by Divine moral right) who have alienated them by Infeodations & Impropriations, as well as the Magistrates, as may be seen in the History of Tythes: And if they be due by the *Levitical* Law, or according to it, then how can they have Tythe of Houses; for there only the Increase is to be paid, as is said in a Discourse in the Exchequer, written in King *Henry* the eight's time, (*viz.*) 'It is to see by what Law Curates of *London* can have any Living of the People otherwise, but like as the People by their own consents will give them for their Office doing. The Pope by his Law cannot compel a man to give his own Goods to them for their Office doing, more then People will consent to give them; that Living which they have had in *London* hath been by the consents of the People, which has long time given them 14 d. of every noble, rated by the Rents of Houses, which have been rich Livings, wherewith they not content, have procured Money many wayes, yea, and secretly flitth mens Consciences, howsoever they can get it, they call it their Duties.

It may be demanded now by what Law they are demanded; by the Law of God they cannot; If by the Law of man, that ought to be grounded on the Law of God, which is reckoned one of the grounds of the Laws of *England* in *Dr.* and *Student*, and in the Commendations of the Laws of *England*, written by *Fortescue*, under King *Edward* the fourth, in *Latin* and *English*; see it. And whether Profession of *Christianity* does make men infallible in Law-making, whether in things about Religion especially, we are to submit to act with an Implicit Faith, and whether the

Magistrates Christian are to make Laws for *Christ's* Worship, or his Ministers and their Maintenance, where the Scriptures declare that Christ committed that charge to them? Whether those higher Powers that *Paul* spoke of, made Laws for *Paul's* Maintenance? Whether *Paul* when he said, *They that Preach the Gospel should live of the Gospel*, meant that they should go to those Powers to have it by force? Whether those Powers did compel to maintain any Priests or Temples? should *Christians* be more compelling then *Heathens* or *Jews*: *Aristotle* makes it an Axiom, *A Learner must believe*: But *Cicero* also sayes, *The authority of Teachers often hurts Learners*. A Subject must obey, but he must see what, otherwise he cannot obey Actively, safely, but only Passively: Shew me the Law and the reason of it, and Convince me of it, and I will obey it Actively, otherwise I must do it Passively, sure in things concerning Religion.

Leviticus 19. 19. *Deuteronomy* 14. 21. &c. *Origen* saith, speaking of Tythes, 'It is hard to determin, what Precepts are abolished: The Apostles have left no certain Rule which are so, *Phil.* 3. 15. *Paul* saith, *That whereto men have attained, let them walk by the same Rule; but if any be otherwise minded, God will reveal this unto them*, speaking of *Jewish* Observations, which then troubled the Church, for the which he gives no other Rule, but that of the New Creature; Neither read we of any other Rule in the New Testament-Scriptures; for we read it but in another place, where also he is speaking of *Jewish* Ceremonies, that whole Epistle to the *Galatians* being upon the occasion of those that pressed them to the necessity of them, which he concludes *with Peace upon them that walk after this Rule*, that is, the New Creature; whereas *Circumcision* or *Uncircumcision* avail not; but the laying necessity on them, he concludes, *brings them from under the Gospel*. So the Gospel, the Rule, the New Creature, brings from under the Necessity, Observation of the old Law, its Rites, Priesthood and its Maintenance: The Apostles give no other Rule. But the School-men considering, *That notwithstanding the Apostle's thus writing against the Observation of them, yet himself circumcised Timothy; and among the Jews walked*

walked as a Jew, and went into the Temple, and purified himself, and made a Vow, Acts 21. 24, 25, 26, 27. compared with Numb. 6. 18. Acts 18. 18. Acts 16. 3. Hereupon they have made this Rule, That Jewish Observations, while the Temple stood were dead, but after the Destruction of it, they were not only dead, but deadly; but the believing the necessity of them was alwayes deadly. Now according to this Rule (for which see Bishop Rob. Sanderson de oblig. juramenti.) Paying of Tythes is deadly, if it be a Jewish Oblervation, and not Moral, which the School-men do conclude the paying a Tenth part to be; so that leaving us to either Rule, viz. of the Apostles Revelation, or of the School-men, by neither Rule are we necessitated to pay Tythes. But if it be alledged out of *T. Aquinas*, That it being partly Judicial and Moral upon that Ground, it may be commanded by the Magistrate, as he says they are by the Church.

Ans. Both that which is Judicial and Moral is grounded upon Reason, as also the Laws of *England* are, as *Fortescu* in his Book of the Commendation thereof sheweth; as also the Book of *Dr. and Student*, an Ancient Law-Book also, and confessed by Lawyers to be good Law. Now unless it can be proved that there is the same Reason, abating all Ceremony, that we should pay a Tenth, as did the *Jews*, their bringing in the Magistrates Authority brings them no right to them. For, *First*, They must prove that they are the tenth Tribe (viz.) the tenth part of the Nation, and proportionable, and that they have no other Inheritance allotted them therein, which *T. Aquinas* and his Dominican Fryars may better plead than our secular National Priests, which have not renounced their Fathers Inheritances, which yet is far off from the *Jews* parrallel. *Secondly*, They must prove themselves true Ministers, appointed of God, as was *Aaron*, not taking the Honour to themselves, nor made by man. *Thirdly*, That Man, or the Magistrate, must appoint them their Maintenance, and not he that made them so, as it was in the Old Priesthood. *Fourthly*, They cannot prove (though all these were proved) that any thing Ceremonial or mixt can be imposed by the Magistrate, but what is meer-
ly

ly Judicial, answering the Reasons aforesaid; and if the Magistrate could impose mixt, then he might bring in the whole Law for even Sacrifices, beyond the Ceremony, had the same Reason that Tythes had; and the Apostle gives the same Reason that

1 Cor. 9. 13.

Deut. 18. 1, 2.

and 10. 9.

Numb. 18. 20,

24.

the Ministers of the Gospel have, *That they that served at the Altar lived of it.* And the Lord said,

He gave the Offerings because he had not given them Inheritance. They must also prove that the

Jews were forced by the Magistrates to pay Treble in case of neglect: that takes away a

part of the Reason making them Judicial: For *T. Aquinas* says, One part of the reason why the *Levites* Tribe being but a twelfth part, yet had a tenth allowed them, was because some neglect would be in some in paying. But that course they go, they being not a Tenth, would have more then a Twelfth, for they would have Three Tenths of them that neglect. The Offering was a Free-will Offering of ones own Voluntary will, *Levit. 1. 4.* And Tythes are called, *The Offering of the People of Israel*, included in the Offerings, which was the Inheritance of the Priests and *Levites*, *Deut. 18. 1, 2. Numb. 18. 20, 24.* Scarce any thing can be named about the Service, but it had some Civil Use, Temple, Table, Candlestick, Passover, &c. And if that Civil Use be Judicial, and therefore bring in the Ceremony with it, and may be compelled by the Magistrate; then he may bring in the whole Law as Judicial. Thus the false Apostles that taught the *Galatians* and other Churches, that they must keep the Law of *Moses*, contrary to the Doctrine of *Paul* and the true Apostles; if they could but have got the Magistrates on their side should have become thereby true Apostles, and the true false, if they had said contrary and their Decree been thereby disannulled. Thus also the Antiqu. Mis-oricist, if he can but dogmatize and doctrinate the Magistrates to command the whole Law, because the Commands of the old Testament Scriptures are not abrogated in the New, he may not only have his Oaths continued for Recovery of his Tythes, but also his first Fruits and Offerings, and take raw flesh by Force, as *Eli's* Sons did, if he can but perswade the Court the Precedent is

good

good Law. But as upon this Interpretation the German Doctor in the first Protestant Times, that judged the Magistrates, not only might, but ought to establish and command the whole Judicial Law (if they must bring in the Ceremonial with them) gives our Antiqu. Mis. a great advantage over the Magistrate, so as not only to counsell, but even to command him to exact the whole Law, interpreted by himself as does Jerom : So his Author T. Aquinas gives him much more, for he concludes, The Church has Power to command Judicials ; so that he need not be beholden to the Magistrate, but only to be his Lackey to run his Errands, and be his Jaylor and Executioners. And also Albertus Magnus, Aquinas's Master will give him yet further & come up to him, for he'll grant, That all Ceremonies are to continue, whose end are to continue. And whose end does not, if the end be the thing signified, for they signifie things of an Eternal Nature, a Figure of good things to come, Visible of Invisible? The things that are Visible are Temporal ; but the things that are not seen are Eternal ; a Tabernacle not made with hands, Heb. 9. 9, 11. Chap. 10. 1.

Carlostad. see
P. Melancton,
Tom. 4. Op.
491.] In propo-
sit he calls it
κακὸν νόμον.

So by this means they may continue even as Ceremonial, Tabernacle, Tythes and Offerings and all, which are joyned together in the places aforesaid, and also in Malachi, as having the same end : And let him but by his Art expunge [Tantum] out of Cyprian's Epist. 65. he may prove the Primitive Christians so did, for there is no other way for any better proof in all the Three Hundred Years after Christ. So now he may see what requital I have made him, for his pains for the Illiterate Quaker in taking so much for him, to find him a Maintenance without being beholden to the Magistrate, with Oath Administrations, or to Christ either, as his Apostles and Ministers were. For the first Tabernacle may stand, and he may have the Offerings and first Fruits and Tythes brought to his Door, and never trouble Court ; for we do not read that ever Priest of Amon's order troubled themselves so, nor the Magistrate neither. But the Misery will be, he must prove his Pedegree and not hide his Name

Name, nor Predecessors neither; or that *M^{rs}*. is of their Tribe; or the *Jews* will not do it, being out of their Land also: And true *Christians*, unless he can prove himself a Minister of Christ, and sent by him and abide in his Doctrine, (rather than those Doctors) will not bid him, *God speed*, lest they be partakers of his Evil deeds. So that *Albertus* will lead us too far in Ceremonials; and we must be forced to come back to *Thomas* his Scholar, to make them Judicial, together with Ceremonial, and prove that the Church has power in Judicials, and the Pope over Kings, as was agitated in his time, and that Judicials may bring in Ceremonials inseparable with them, and that will do our business for him, to get him a Maintenance by Tythes. But what shall we do for Sacrifices which the People will not bear, being so long out of use, which yet are equally Judicial as Tythes, as appears by the Scriptures aforesaid: We must be willing to leave them (and be content with Tythes) and so leave that *Protestant* Doctor's Doctrine, that Judicials are binding and to be observed; and leave them to the Determination of the Church, with *Thomas*, and bind the Magistrate by Oath to observe it: But what shall we do with the Rule aforesaid, of the Divines, that since the Destruction of the Temple, Observation of the Ceremonial Law, is deadly or is a Mortal sin, and is so mixt with the Judicial in this, as in many that they are inseparable? I must either pay a Tenth part, or not a Tenth part; a Tenth is Ceremonial according to the Doctors; not a Tenth overthrows the Judicial. But I take it as Judicial only, not as Ceremonially considered, says she; so we may observe all the Ceremonial, with this mental Reservation, that it is with consideration of the Judicial or Moral part in them, then the observation of the outward performance of them is not abolished; then we may do any thing, and say, we do it not in respect of the thing itself, but in respect of the Judicial, the Magistrates command: The Primitive Christians upon this account might have avoided the offence of the Cross, and said, they did not offer Sacrifice to Idols, in Conscience of the Idol, but because the Magistrate Commanded, and to feast with their Friends. We do not read, that the *Jews* did it with respect of the Figurative

tive Signification; what do we then differ from them in our Considerations? And where the Ceremonial Action is mortal, what avails the Judicial Consideration? If the Eleventh Peer of *France* and an Earl of the Royal Blood, be a Servitour of *Mars*, and be taken in the Field in his Habergeon and Carasses armed at all points, and valiantly fighting, though he be Bishop of *Beavois*, and the Popes Dear Son, he must be ransom'd at the Kings will. And if Pope *Paul* the 4th do dispence with the Law of God, and fall under his Judgment, it will not free him from it, as he is Prince or Governour of *Rome*: When the Prince is judged, what will become of the Bishop? and when the Bishop, what will become of the Prince? Things that are inseparable must stand or fall together. And if observing the Ceremonial be a sin unto Death 'tis a hard Venture to run the hazard of being redeemed from it by the Judicial. It seems then the safest and peaceablest way to be content with what their Fore-fathers, the *Papists* have left them in Fee: For they could not leave them other Mens Labours, Care and Charge. But if they think, that some of their Land were left them because they cannot exercise those without Land, as pertaining to the Fruits of the Earth, and the Cattel out of which Tythes were allowed: Let them prove their Title, and honestly sollicite the Magistrate to have it determined according to Equity, and the Possessors to have power to redeem it at a certain reasonable rate, and so be acquitted to stint the strife and dispute about it; & those that they can convince that they are true Ministers, they ought to observe to them the Morality of the Command, that they allow them of their things convenient and sufficient. Thus the Doctors teach, and therein we agree with them, and according to *Clem. Alexandrina's* Doctrine on that point are willing to exercise Humanity, Hospitality, Mercy, &c. The Definition of *Henry de Gandavo*, with *T. Aquinas*, *Hales* and others, That the Morality of Tythes, as to the reaping carnal things, for sowing spiritual things is Moral, and Lasting, and the Tenth Part Judicial; and therefore having liberty to be determined by the Church, as well as another part, speaks thus much, That the Church has power to chuse the Ministry, and

the Maintenance thereof, as well as God had in the old Testament Church; and that then under the Law, God did himself chuse his Ministers, set down his Law, and appoint them their Maintenance precisely and immediately: But under the New Testament Christ does not, but leaves it to his Church. This crosses what several of the Fathers, and their own Doctors teach; that upon this saying of Christ, *Unless your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye cannot enter into the Kingdom of Heaven*: We ought not only to fulfill the Law, but even to exceed it, and superabound, as *Cassian*, and several other infer. But thus the New Testament comes short of the Old, in the spiritual Administration, and exceeds

Erudit. de
Theolog. lib. 1.
par. 11. cap. 4.

in the Carnal; though *Hugo de S. Victore* saith, speaking of Tythes, 'God nourished with his Counsel the little ones before the Law; afterward being exercised under the Law, he tryed them with his Command: *Lastly*, under Grace being perfected he suffered them to walk in Liberty of the Spirit. But this Spirit he limits, as it seems to the Church, Congregate, in their sence a few Clergy-men, not to the several Members; for how do they walk in the liberty of the Spirit, in this, if they be limited to a Tenth by the Church? It seems Christ permits them liberty, but the Church doth not: The Father does, but the Mother does not. But many Protestants say, in effect, *He hath left it to the Magistrate, to appoint Worship, Ministers and Maintenance*. Is this the Pre-eminence and Perfection of the New Testament and Christian Liberty? That the Yoak that was laid on the Fathers, which the Apostles said they could not bear, and therefore would not lay it on the Brethren: Now it must be laid not by God himself, as it was then immediately, but by the Brethren; nay, by the Magistrate, whether a Brother or no; For this is constantly urged by them in exacting Tythes, *Let every Soul be subject to the higher Powers*. But the Powers of the Empire then were Heathens: So that if those Powers then, or such Powers now should command Tythes, they would count us Rebels if we were not subject to pay them Tythes. But let us consider their Distinction a little further,

further; *It is not now required, say they, as a Ceremonial thing of the Law, but by the positive Law of the Magistrate (which alters the Nature of it) which require that part as well as any other.*

This is like their Distinctions they have learned in the Schools about defending *Aristotle*, in holding the World is Eternal, the Soul is Mortal, the chief good must enjoy Temporal good things, and that Happiness is not without them. *These things are true, say they, not by a Theological, but by a Philosophical verity.* So making two Truths, the one contrary to the other.

But sayes Dr. *John Reynolds*, Kings Professor in Oxford, *When the Philosopher goes to Hell, what will become of the Divine, being the same Person.* See his Oration 1573. had in C. C. Colledge T. Mich. So may we say to these, when the Law of the Apostles that declares the abolishing of those things that are of the Law of the Jewish Priest hood, of which sort Tythes are, that was allowed for their Service, condemns them, how will the Law of the Magistrate commanding them justify them? *Oh but, say they, its Judicial, not Ceremonial, thats contrary to several Fathers and Doctors, as Tertullian. T. Aqu. &c. And it now concerns the Worship of God as well as then.*

And though they would stamp a new Image of *Cesar* upon it, to make it Civil, yet they cannot by that obliterate the old Impression of *jure divino*, divine right, which appears still in Peoples Eye, by which it has been claim'd for many Ages, and even in this Age, and to this day by many, saying, *The Labourer is worthy of his Hire, and you must not muzzle the Mouth of the Ox, that treads out the Corn, &c.*

And though one Protestant Doctor (*Carolestadius*) held that the whole Judicial Law was in force, yet others do not (if this were Judicial) As for instance, *Zanchy*, called the Judicious, who wrote his Faith of Christian Religion, when he had taught thirty four Years as Professor, Aged 70. leaving it to his Children and to the World, allowed of all, Writing of the abolishing of the Law, faith, Chap. 13. §. 10. 'Inasmuch as Christ by his Gospel has taken away no politick Laws among the Nations, 'not repugnant to the Law of Nature : Therefore we think that it is free for every Magistrate to bring the po-

“stittick Laws delivered to the People of *Israel*, and with them to rule his People, then which there can be none more equal: So he.

Here they will think they have got liberty enough for the Magistrate to give them Tythes. But (mark) the Magistrate has not liberty by the Gospel of Christ to continue any old Laws of the Nations or *Gentiles*, that are repugnant to the Law of Nature, that *Selden*, p. 153, 160. calls the Divine, Moral, ever-binding uniformly Law (which I need not spend time to prove to be according to the Antients, he being recorded by themselves, a famous learned Antiquary. History of the Church of *Great Britain*, by *G. G.* p. 336, 358. and a great Lawyer) and if not to continue the Old ones of the *Gentiles*, then sure not allowed to make New ones among *Christians* contrary thereto. Now it must be examined wherein this is either agreeable to the state now, as it was to the state among the *Jews*, which it must be, if it be equal, or agreeable to the Law of Nature in general, to which it must not be repugnant; else Christian Magistrates have not freedom allowed by the Gospel to introduce it. As to the *Jews*, *T. Aquinas*, &c. and the Scriptures themselves shew the Equity of the tenth part to that Tribe out of the twelve, as afore. But here is a great disproportion, a Parish of a Hundred or more Families must give a tenth part to one, that's ten times ten, &c. and those also for whom they do not labour; Nay, the History aforesaid, p. 85. relates of one *Boniface* the Military Bishop of *Canterbury*, under King *Henry* the third, who reaped the Profits of that See above twenty fix Years, and never preached one Sermon all that time: Can this agree to the Law of Nature, to Synteresis, the Divine Moral Law, on which the Law of *England* is founded, and the Court of Conscience, wherein Clergy-men were the Chancellors, and other Officers almost generally for many Ages. Did ever the Apostles and Ministers of Christ, of the Gospel require Maintenance by the Law of the Magistrate, much less require the Magistrate to make a Law, not standing with the Divine Law, to reap Temporal things of them, that they never sowed Spiritual to?

Cajetan, with whom accord *Bellarmino*, *Suarez*, *Malder*, making it the common Opinion of Divines, saith, *The Fathers understood no other*, but that the Divine right that was in them, was the imitating the Divine Judicials, by force of their Example: And *Selden* notes, that the Fathers affirm it not in Disputation, but only in Exhortation to the People, easily observable to any. For when Collections, wherby the necessities of the Church and Ministry had been supplied for several Ages before, began not to be sufficient, either by the coldness of Charity in the Donors, or the dissatisfaction of the Receivers, or both. The Apostacy from the Primitive Integrity now growing on, they begun to press the People with the Example of the *Jews*, that their Righteousness should not come short of theirs, who gave a Tenth Part admonishing them in their Homilies and Sermons, and Commentaries to give their Alms to the Poor, and double Honour to the Labourer in the Lord's Service, by the *Jews* Example; not giving less than a tenth part, as appears by *Jerom* and *Chrysostom*. Mal. 3.
1 Cor 16.

Jerom on *Mal. 3.* saith, *Saltem Judeorum imitemur exempla*, &c. at least let us imitate the Examples of the *Jews*, that we may give part to the Poor men, and give due Honour to Priests and Levites. *Chrysostom* *Hom. 43.* on *1 Cor. 16.* ἀλλὰ ἄξιον καὶ ἡ λατὴν τῆς δεκάτης μέρους καταδεῖναι, not fit to give less than a tenth part. The School men think that the Fathers understood that the *Jews* example had an Exemplary force, that is, in Persuasion or Exhortation, not in Argument, Demonstration or Disputation; for Example has not that force. The Logician accounts it infirm and imperfect, calls it a Rhetorical Induction or Argument, when one particular is prov'd by another, which holds only in that wherein they are alike. As in this the *Jews* were mercifully to provide for the Poor; so should the *Christians*, because they are also the Children of the Heavenly Father that is merciful; This they will grant. But that as the Priests under the Law were to have Store-Houses, so under the Gospel; they will not grant. Why? *The Store-House under the Law signifies Perfection of Christ*, say they, so do Tenths a perfect Number,

Number, as *Clement. Alexandrinus*, and several Fathers, &c. teach.

Christ sayes *Except your Righteousness exceed the*
 Mat. 8. 4. *Righteousness, &c. And these things ought you to*
 Levit. 14. 4. *have done, that is pay Tythes, &c. I therefore we must*
 Eccl. 24. 8 *(say they.)*

Ans. Christ said to the Man cleansed of the Leprosy, *Go, show thyself to the Priest, and offer the Gift that Moses command-*
ed for a Testimony unto them, that was, Sacrifices.

There was a
 House of La-
 zars in Eng-
 land, during
 the holy Wars
 And Paul offered Sacrifices with the men in the
 Temple, or was to do, by advice of the Church;
 Therefore must you? No, say they, *those were*
only to continue among the Jews, while their State
stood, and their Temple, &c.

Ans. So were Tythes the Priests Maintenance out of that
 Land, wherein *Levi* had not a share.

And the Righteousness of the Scribes and Pharisees was out-
 ward, and imperfect, which Christ would have his to exceed in
 the Inward, *Matth. 5.* through all that Chapter, in Chastity,

Falshertus on
Matth. 5. saith,
 They were
 both *Levites* &
 others. And
 Tythe signifies
 both to take &
 give Tythe.

Patience, Truth, &c. (as Epositors generally a-
 gree, as is at large set down in our Treatise con-
 cerning Swearing) and not to make them exceed
 them in requiring things of lesser value than Mint,
 &c. As if he should have said to his Disciples,
 which he then spoke to; The Priests, the Scribes
 and Pharisees, of the Tribe of *Levi*, receive
 Tythes of Mint, &c. that is, even of the least of
 the Increase of that Land, and of the Flock, which by the Law
 of *Moses* they were only to do. But I say unto you that are to
 Preach the Gospel through all Lands, Require not only those
 things, but Tythes of Houses, and other things that the Earth
 doth not bring forth, nor yields Increase, and this do even in all the
 Earth. And make this Voice sound to the ends of the Earth, the
 Gospel of Tythes. And they receive them: But I say unto you,
 do you compel them, and if they will not give them, take them by
 force, and more then is due, like *Elis*' Sons. And make your
 Voice in your Wisdom herein cry aloud in the Gates and Assem-
 blies, and the Courts of Justice, and Assizes of the Countries,
 that

that all *Christendom* my Inheritance, and the uttermost parts of the Earth my Possession, may know my Power in this Gospel of Tythes. And they being a twelfth part of the People, do receive a Tenth of the Increase; but you being twelve Persons, and especially thou *Peter*, to whom I have given the *Keyes*, and he that sits in thy Chair, as the *Scribes* and *Pharisees* did in *Moses's*, Exceed in yours, the Revenues of Kings and Potentates, and tread upon their Necks, as *Dragons*, *Cockatrices*, &c. And make them not only give you Tythes, but their Crowns. Is this the Righteousness of Christ which must exceed that of the *Scribes*? sure the Disciples were far short in it, and their Successors for some Ages, to what these are now; for they neither taught them, nor took them that we find. Strange! that we cannot find them mention their Tythes in all their Epistles, when they bid them be subject to the higher Powers (*viz.*) upon condition they would command Tythes. These will make him the Breath of their Nostrils, that will command them Tythes, and keep him up against the King, as *Supream*, if he will but keep them up.

But why will you not make them command the People to bring Offerings of Oxen and Sheep, &c. after the *Jews* example? for that is your due, and more too, if you exceed their Righteousness, else you will come short; For *Deut.* 18. 3. its said, *This shall be the Priest's due from the People, from them that offer a Sacrifice, whether it be Ox or Sheep; and they shall give unto the Priests the Shoulder, and the two Cheeks, and the Maw; the first Fruit of thy Corn, Wine and Oyl, the first of the Fleece, &c.*

- If you want these, you will come short in your Inheritance, your Maintenance, your Righteousness; They should bring more then the *Jews* did, and who knows what that was? but to make sure on your part, you should take both Shoulders, and for first Fruits, that the *Jewish* Rabbins, and *Jerom* will tell you was the fortieth Part, if it was the Offering of a fair Eye, or liberally given or taken amongst them, but that you must exceed a thirtieth or twentieth will do it. And you being not a sixtieth 6th part of the People, that will help to exceed the Righteousness, if you joyn Parishes together, and have double Benefices.

But

But in this exceeding them we have forgot our selves; and run from their example, by force and virtue whereof, the School-men say the Fathers understood *Christians* should pay Tythes, or the tenth part: And we have also forgot the Poor-man's Tythe, as the Rabbins call it, *Deut.* 26. 12. And the first Fruits of all, *Exod.* 23. 19. *Lev.* 23. 10. *Numb.* 15. 20. And the Tythe of the Tythe, *Numb.* 16. 26, 28, 31. which were to be paid to the Priests. And who are the *Levites*, and who the Priests by force of the Example, seeing the Apostle calls the Saints, saying, *He has made them Priests to God?*

But say they, *The Priests and the Sacrifices were Ceremonial and Figurative; but the Tythes were a Civil thing.*

Ans. They are called Holy things, *Numb.* 18. 32. and were given them for a Reward of their Service, *ver.* 31. as well as the Sacrifices; for they were so too, *Deut.* 18. 1, 2. &c. as before. The Priests and *Levites*, all the Tribe of *Levi* shall have no Part nor Inheritance with *Israel*, they shall eat the Offerings of the Lord made by Fire, and his Inheritance, *Chap.* 10. 8, 9. And they are called an Offering to the Lord, *Numb.* 18. 24. But the Tythes of the Children of *Israel*, which they offer as an Heave-Offering unto the Lord I have given to the *Levites* to Inherit, *ver.* 26. and you shall offer up of it, an Heave-Offering for the Lord a tenth part of the Tythe.

'Tis strange *Selden* should call it a Sacred Revenue, and yet that it is not *jure divino* by divine Right, but established by a civil Title. He here shews his Judgment which perplex't the Assembly of Divines, by his fourteen Queries to give a check to Presbytery to be *jure divino*, when for that purpose the *Erastians* were made use of. What must we call these that can ordain holy Things, or make holy Ordinances of civil Things, and the contrary? If the worldly Sanctuary and all things that were outward under the Law, were holy by a Ceremonial Holiness, as figuring that which was holy indeed, which was that of the Gospel; What shall we call these now that are made outwardly holy? and who ordained them so? seeing Christ said, *Neither in this Mountain nor at Jerusalem, but every where they shall Worship the Father*

Hist. aforesaid.
P 336.

Father in Spirit and in Truth. So that the outward holiness is set opposit to the Truth of it which is in Spirit. The Tythes, the Perfect Number, the Inheritance of the Lord, the Inheritance of *Levi*, the Priesthood of the Lord, to the Spirit of Perfection and Holiness of the Lord, the Inheritance of the Saints, the Royal Priesthood, the Peculiar People.

William Tindal, the first *English* Translator of the Bible, and Martyr, notes on *Levit. 23.* 'That the first Fruits and Tythes were the signs of the Faith, knowledging to have received their Goods and Cattel of the Lord, as its said *Exod. 22. & Chap. 23. Exod. 13. 8.*

And *T. Aquinas* 2. 2. ar. 1. in *Cor. & ad 2, & 3.* says, *Jacob* seems not to have vowed Tythes, as to be given to any Ministers, but to the Worship of God, as to perform Sacrifices. Whereupon he saith signally, I will offer Tenths: Thus *T. Aquinas.* And what can be thought of *Abraham's* but the like? So they are a Sign, and a Sacrifice, and the Lord's Inheritance given or offered to the Lord, as afore. And the *Levites* themselves were offered to the Lord, and their Tythes were Offerings, and their Cattel instead of the Cattel of the first born, *Numb. 3. 45.* And their Meat holy Meat, *Lev. 22. 8, to 16. & Chap. 20. 8. Exod. 12. 45.* Yea, the *Israelites* themselves were God's Inheritance, and their Land his Inheritance, *Dent. 22. Houses, Vers. 8. Fields, V. 9. Cloaths, V. 11. You have driven me out of the Inheritance of the Lord*, saith *David.* They were his Peculiar People, chosen as best for the Fathers sake, their Land the best Land, flowing with Milk and Honey. *I would have fed you with the finest of the Wheat*, saith he, *Psal. 81. and with Honey out of the Rock, if you had hearkened to my Voice and obeyed.* The Peculiar People, the Church are exhorted to desire the *Sincere Milk of the Word*, that they may grow thereby. They were a holy People, they were not to eat Unclean

See Pope Innocent 3.

Numb. 2. 15
Ex. Levit. 11.
44.

1 Cor. 10, 11;
6. Deut. 35.
33.

Deut. 32. 9.
Deut. 7. 6,
16, 19.
Deut. 11. 9.
Deut. 14. 1.
2, 3. Ch. 22.
1 Pet. 2. 15;
16.

Things.

The *Heathen*
gave of the
best, *Seld.*
P. 7.

† Deut. 26.

Levit. 22.
25.

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עשר *Is*
Rich.

Numb. 28.

11, 9

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1 Sam. 15.

15.

Deut. 26.

4.

Vers. 13.

Chap. 15.

11.

Prov. 17. 5.

& 22. 27. 9.

and 15. 17.

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Things. So the choice of the Creation was given to this chosen People. Out of them a People holy were chosen, to serve the Lord, instead of the first born, which was his, and Tythes and Offerings were his, † & to be brought into his House, the Store-house, *Mal.* 3. 8, 9. And the Tenth was the best, *Deut.* 18. 27, 28, 24. They were an Heave-offering unto the Lord, and Offerings were to be of the best, else there was a Curse upon them, and not accepted. And but of that they were to offer a Heave-offering, a Tythe or Tenth of the best, the Fullness, and that and first Fruits which is sometimes call'd the *Fullness* מלוא with the other Offerings which were to be of the best were to be given with Tenth deals to the Priests the most holy People, chosen by the Lord out of them, to be eaten only by them that were holy in the holy place. And out of them God gave to *Phinehas* the Covenant of an Everlasting Priesthood, for making an Attainment by being zealous for God.

The first Fruits were to be set by the Priests, before the Altar of the Lord. The Tythes given to the Poor were an hallowed thing; the *Levite* was among the Poor, which was God's Ordinance, or that which the Lord said should not cease out of the Land; for which there was as strict a Command as for the *Levite*.

And *Augustin*, which is one that seems to be most for them in that homily of the time, if it be his in the 10. *Tom.* for the very words are had in that supposititious Treatise, falsely attributed to *Augustin*, inscribed concerning the Rectitude of *Catholick Conversation*, (saith *Selden*.) He says, Tythes are the Tributes of needy Souls, thereby give Tribute to the poor; offer Sacrifices, *Libamina*, to the Priests *Sacerdotibus*. And his Exhortations are especially for the Poor.

And when he saith, He that will not give Tythes, invades other mens

mens things, he applies to the Poor, because he reserves to his own use that which the Lord has appointed for them.

So saith *Jerom* on *Mal. 3.* *If at anytime Famine and Scarcity of all things Oppress the World, we may know that this comes down from the Wrath of God, who says, that His is Defrauded in the Poor, if they receive not Alms. And we interpret Tythes and first Fruits their Possessions (or his, suas)* But he rather urges Christs Precept, *To Sell All and give to the Poor, and follow Christ.* But how shall the Priests then get Tythes?

The Priests should then turn all Monks and live of Alms, which *Jerom* rather favoured, and *Augustin*, for they joyn them together; as the *Levite* and Poor, Fatherless, Widdow and Stranger, &c. are in the Law. As for *Ambrose*, as cited by *Selden*, he says nothing for the Priests in particular, but that the Lord has kept the Tythe to himself, which man may not retain, which may be in *Jerom's* sence, for ought that is by *Selden* exprest. And *Chrysostom* is not exprest in the Quantity, but thinks it not fit to give less than a Tenth; with whom agrees *Cassian*, *Col. 21. Cap. 3.* And these confine it not to the Priests, but to the Church, as appears by *Selden*. Nor in Dispute but Exhortation, as before. But it seems to be especially for the Poor in the Church, who were likely neglected. For as for the Ministry in the Church, *Chrysostom* writes a whole Homily against such as envied the Wealth of the Church through *Christians* Contribution to them; so much they were esteemed,

Amm. Marcel.
lib. 27. Tom.
6. p. 896. at
Savil.

Origen Homil. on *Num. Cap. 18.* writing about the Year Two Hundred, and Two Hundred before them (when the Priests it seems were not come into that esteem, nor the Apostacy come on, for the more the Apostacy grew on, the colder was their Charity to the Poor, and the greater their esteem of the Priests) he goes about to prove that the first Fruits are to be given to them, saying, *'It becomes and is profitable first Fruits also to be offered to the Priests of the Gospel.* These are the words of the Translation, going about to prove from the New Testament Scriptures, this to be literally to be observed, saying, *'For doth our Righteousness abound above that of the Scribes and Pharisees* if

‘if they durst not taste of the Fruits of this Land, before they offer the first Fruits to the Priests, and the Tythes be separated to the Levites?’

‘And I making nothing of these things so abuse the Fruits of the Earth, that the Priest know not, the Levite is ignorant, the divine Altar perceives not.

But here he makes no Distinction what the Levite is, if it be taken literally. He succeeded Clemens in the School of Alexandria as chief Teacher there, yet neither stiled Patriarch nor Bishop, and though he was a great admirer of Chastity, and by occasion thereof fell for a time, yet he was no Monk, nor were there any, nor Patriarch nor Bishop distinct from Priests. So he leaves People in the Dark, how these Tythes should be paid literally; and where can we judge himself was in this, though a great and most learned Father, as by Selden stul’d? for he there it seems found it difficult, saying, ‘It is the part of a wise Interpreter, to find out what shall be literally observed, and what not. And so in the Conclusion, he says, leaving out Tythes, ‘These things we have spoken, asserting, the Command of the first of Fruits and Cattel ought to stand according to the Letter.’

And indeed it is a part of a wise Interpreter of him to find but how he, who turned the Scriptures into Allegories, so that he was for that censured, and his Books sought by many to be condemned for his Errors, as they esteemed, came yet to Interpret this literally to be observed, as disposed so by the Lord, yet there being no possibility as yet, nor some Ages after, so to dispose of them, as they were afterward by them that held them by Divine right, as the Popes Canonists did, who found a way how to sever the first Fruits from the Tythes, when they gave the one to the Pope, and the other to the Priests, and shut out the poor Monks from a Portion, who professed voluntary Poverty after the example of the ancient Monks, spoke of in *Socrates Ecclesiasticus*, and so renouncing all Worldly Inheritances and Riches, might with more shew of Equity, receive a part in Peoples Alms, Tythes the Poors portion as well as the Priests. And they shut out the poor of the Laity too, who gave them, from any Divine Right. Sure if the Pro-
testant

resistant Doctors had disliked the Popish Doctrine of Tythes as bad as their other Doctrines, they, and especially *Scultetus* would have reckoned this one of *Navi patrum*, *Origen's* Blemishes, seeing he herein blemishes the Primitive Martyrs, Confessors and Christians generally of those Ages, and many Ages after with great Sacrilege; as bad as they who charge the Apostles and whole Church at *Jerusalem* with Idolatry, for keeping the Law then and there, when and where the Temple stood, which else-where and in after times, for the purer Ages we find not, and have ground to believe they did not. For *Terutian* that lived about the same time with *Origen*, in his *Apology*, Cap. 39. speaking of their Offerings, says, Every *Synod. Gangr.* one puts to it some indifferent thing, at a *Cau. 66.* Moneth, Day, or when he will, or if he will, or if he can, for none is compelled, but brings it of his own accord, these are as it were the pledges of Charity. And he shews how they were disposed of. And *Cyprian* after him, in the next Century, or Age, or Hundred Year, about the Year 250. speaks of the Monethly Divisions given to the Ministers out of these. (*Cypr. Epist. 27, 34, 36, & 66.*) which he compares to that of the *Levites*, as being proportionable, their Service and provision, which he complains in his time not to amount to so much as a Tenth. *De Unitate Eccles. 11. 23.* Less than usually before with them in *Africk*. So that whatsoever any particular man might hold in his Judgment somewhat uncertainly, we cannot upon good ground, nay, without great breach of Charity, censure, that any number did believe them to be due by Divine Right or by the Law of God, seeing they are not found in the practice of paying them. And no other Right there was to compel them, for the other was not yet found out; neither that of the Canonists Divine Right or Ecclesiastical or Churches Law, by Church Censure to compel them Ecclesiastically, which was not practised for Page 64. some Ages, according to *Selden*, especially *Agobardus Lugdun.* about the Year 800. writing thus: Now concerning things to be given, and Churches to be ordained, nothing was ever constituted in Synods, nothing publicly

'publickly preached by the holy Fathers, for no necessity compelled, Devotion being fervent, &c. Fervent Devotion indeed in the People, or greater Self-denial in the Clergy, that gave no Precedent at all of Excommunication in all those Ages, in that wherein these Ages give the most, when they have got also the other Humane Right to claim and compel them by! And as strange that they knew none of all these Rights in the first and purest Ages, yet having the Spirit to lead into all Truth, and the Scriptures to be a second Testimony, which we have received from their Hands, who have both one Rule for their Interpretation, the Light of Christ that opens the Scriptures to his Disciples. Those that are in the same practice have an Argument that they are led by the same Spirit; for *The Tree* (saith Christ) *is known by its Fruits*, by them are they known. But whether it was through want of Charity in the People or in the Priests (but surely in both, for the Apostacy coming in like a Flood, comes in on all hands) it began at length to be otherwise, and then the Fathers being fallen asleep, the School-men succeeded, who knowing much, seeking deeper

A. D. 1059.
P. Nicolas.

Canon Law
1151.

Tenth of Labour
1095.

Gen. Coun.
1200.

Tythes more
generally paid.

Pag. 137. Hist.
Tythes, c. 6.
S. 4. last.

Being the 12th.

than the Canonists, yet seeing that Tythes must be paid by Pontifical Decrees, must say something for them, though as little as they could, to give them their Due, for to say less were to incur the Censure of the Times, which yet for all that they could not escape; for they were by the Canonists call'd *Hereticks*, because they strained not Divine Right as far as they would have them, namely the *Divines Theologi*, or School-men. This was after the Year 1200. till which time, as the great learned Antiquary *Selden* hath observed, 'No mention is made of any Canon of a General Council, as yet found, that purposely commanded the Payment of them; nor any that expressly supposed them a Duty of common Right, before that of *Lateran*, Anno 1215. under Pope *Innocent* the third, about which time Ecclesiastical Authority became more powerful, the Canons were more

* more received into practice (that before were little, especially herein, obeyed) and parochial Right to Tythes grew to be more established.

All this while by some mens Tenets, the Church, I mean *Christianity*, lay under a great Sacrilege, not regarded by Eleven General Councils, then all must be under a great Apostacy, even from Christ's Time, and the Reformation herein began when Popery was at the height, when Transubstantiation and the Popes Power over Princes were established, then were Tythes established by a General Council. Then soon after *A. Hales*, to make it as even as he could, makes the command of Tythes Judicial, that so it may come in again that way. And *T. Aquinas* too, though he does not deny, that a Tenth is Ceremonial; yet that way must be wav'd, Ecclesiastical Power has power to dispence with that, and command it as Judicial anew, and then must be in a sence by divine Right, that is, by the Right of Divines, or Clergy Determination, to be their Right, and Kings must not have their Crowns till they Swear to maintain it, the Right of holy Church. And then came in the terrible Excommunications and Killing men, and Imprisoning men upon them.

But as *Aeneas Sylvius*, that was after Pope, said of *John Hus* and *Jerom of Prague*, the Martyrs, at the Council of *Constance*, who were *Wiclivists* that stood against Tythes, That they answered there with that Judgment, Evidence and Boldness that was notable, but that they were Hereticks; so these say in effect, that Tythes have no right to be paid, but that they are to be paid, the Pope will have them, for his Clergy, and himself. For granting the Question, the Probation is easily enough granted, even upon Equivocal terms in distinction. For what does Judicial, Politick, *Jewish* Precepts or Laws, that are given to that Nation that can be established again by Humane Law, differ from Moral? are they not the same? For to establish those that pertain to that Nation as a peculiar Nation, by their own Rule is damnable; because it supposes Christ not to be come, as well as the Ceremonial. So what is established must be by the Light written in the Heart, as if the

other were not, nor known, but only as the Moral Law of God.

I remember I have read in a Book of a Judge in this Nation, That no Juror may give Verdict, nor no Judge give judgment contrary to what he in his Conscience is perswaded is just and right; If so, then no Law-maker may make any Law, contrary to what he in his Conscience is perswaded is just and best for the well-fare of the People. Then if he be perswaded that Restitution of four Fold be best, considering the State of the

* See *H. Gro-* People, he ought to establish it for a Law, * if
sius de jur bel- he had never read nor known *Moses's*; if not, he
li & pacis l. 1. ought not, though he has read it. There is this
S. 16, 17. advantage in the knowing it, as there is in all

History, and more than other, in regard of the evidence and excellence of the Author, to consider the Authority and Example whether there be a likeness in Quality and Circumstance so much as to urge an imitation, else not. Not to be contrary to the Divine Moral Law, in any point, is to be according to it, not to be contrary to that which is Wise and Just in any respect, is to be according to it, wise and just; *For there is not a middle; by me Kings Reign, saith Wisdom, Prov. 8. 15. and Princes decree Justice, by me Princes Rule, and Nobles, yea, all the Judges of the Earth. And I Wisdom dwell with Prudence;* This is agreed on by all to be Eternal Wisdom, as *ver. 23.* And those that are guided by that, will decree that, which he that is guided by the same, would do if no such Law were made, nor written, nor known by either. And it is defect in the one or the other that causes the difference, so that to establish a Judicial or Politick Law, because it is not contrary to the Moral or Natural Law, is, because it is according to it, and is the Divine Moral Law, to use their own terms. For what distinguishes it from Moral, but that it is not Moral uniform? but if it be not so, it is falsely distinguished from it, for it is included in it, and not opposed to it. *Luther says, If the Pope be not by divine right, he is by the Devil, for there is not a third,* 2 *Tom. begin.* But if it be distinctly Judicial; as Tythes in regard of that Nation, and People are, in regard of the division of the Land, as some will have them. (the School-men aforesaid) or Ceremonial, as some

some of them confess, as to the certain part, and a sign, which they confess to be Ceremonial (and Pope *Innocent*, says, *They are for a Sign of Universal Dominion, as Tribute* ^{1 Sam. 8. 15.} *was of Universal Empire*: Unwisely, but that he aim'd it for himself, setting himself in the Temple of God) it overthrows their Right. For both these are abrogated, and it is judg'd Heretical and Mortal to observe them; so no wonder his Canonists, his Creatures, judged the Divines Hereticks, that laid no better Foundation for them. But what will they do with their Father the Pope, who calls them a Sign, as some Fathers did, seeing they also belong to the Service of God, and are called an Offering, and are now used to the same purpose, and called a sacred Revenue, as before said, and they Excommunicated that do not pay them? Must they say then, that they are Ceremonial? and would they have the Divines to say so, and that he may dispense with that, and command Ceremonials by Ecclesiastical right rather than Judicials? the Divines are more Judicious than so, for there lies not that equivocalness in the word Ceremonial, as in the word Judicial, to slip out at, and save their credit, nor so much difficulty in the matter, nor so clear a decision of their Abrogation, laid down in the New-Testament-Scriptures, nor in the Writings of the Doctors of the Church; for all Ceremonials are abrogated, as not Moral. But of politick Laws some are Moral, some not, but abrogated with that State. And that some are accounted Judicial, which are so, purely, properly and strictly, appears by this of *A. Hales* concerning the Law of Tythes; for other School-men, as *T. Aquinas* and divers others reckon it mixt; and say, it is partly Ceremonial, partly Moral, and leave out Judicial, as *Henry de Gandavo*, 1290. And that that remains is *de jure natura et Evangelij*, of the right of Nature and of the Gospel, that they that wait on the divine Ministry, should be commonly provided for, and that the Evangelical Law brought it back to that, (viz. that which was from the beginning, which Christ brings Marriage to, the Law of Nature, the Moral or perpetual Law of God. For Nature is sometimes understood for the divine mind, *ut natura naturans*; as *Castanani* in his Philosophi-

cal and Theological distinctions gathered out of Forty Eight School-men notes; And this we do not deny, but that they that have the divine Ministry, ought by that Law to be provided for; for that is written in the Heart: But then *Gandavus*

Still'd Doctor
Solemn.

to make things answer the Time, brings it back again from the Gospel Law, and to Human, Ecclesiastick or Positive Law, by that to establish the same thing again,

the Ceremonial part, the tenth, that he has acknowledged Ceremonial. Thus with their distinctions, these School-men can make any thing streight, which the Apostacy stood need of. And they brought them in; the *Goths* first bringing in *Aristotle* and the Heathen Philosophy, as *J. Reynolds* observes

Orat. afore said
† On Rev.

at what time the Apostacy in the Church came in, and the swarm of Locusts as *J. Bale* † observes, did

over-spread the Earth. For the Fathers before used not those Distinctions, but taught more simply, but after they had their subtil Doctor, *Duns. Scotus*; their resolved Doctor, *Joh. de Baccione*; their irrefragable Doctor, *Al. de Hales*; their most grounded Doctor, *Egidius Romanus*; their solemn Doctor, this *Hen. de Gandavo*, &c. These Theologues look'd into things more narrowly then the Canonists, who like the Tythe-mongers now, cry, *the Law, the Law*, but do not pierce to the Foundation, the Ground, Reason, and Life of the Law, and so pierce not to the Heart, the Life and Conscience of People, where *Hales* saith, 'The moral Law is written, or divine Law, and that the Ceremonial Law was given principally for a figure of Signification, but the Judicial given simply in respect of Equity of mutual distribution, that there may be an equality of that which is given and received betwixt him that sows Spiritual things, and he that gives Temporal things, as to whats possible, &c.

This last Word [Possible] cuts off the Word Judicial, for who sees not here, that it is impossible, by a Moral impossibility at least, to state the equality of Spiritual things, which are freely given, to a tenth of Temporal things, which are sold. By this Rule, the Judge should, according to the strict rule of Justice, if he had Power committed to him in those things, & the Priests were true

true Priests, not adjudge them a Tenth only in equal recompence of what was given them, but even all; that the Priests should have all their Lands, Goods and Persons also, as had *Pharaoh*, and command them to pluck out their Eyes, if it were possible they might advantage them, to give the Priests? But what would all this amount to, upon this account but Simony? selling Temporal things for Spiritual, and Spiritual for Temporal. Which should be freely given on both sides, not sold, nor distributed by the Magistrate, as committed into his Hand. Neither into the Pope's, though it be the claim of his Canonists, as by the Example of the ancient Bishops or Overseers of the Primitive Church. But the fear of God brought it into their disposal; and the fear of Man into his: the Law written in the Heart, of love to them; the Law written in skins, of force to him. A vast distance, as between Heaven and Earth: A Gulf is betwixt, that they can never come together, though the Doctors have done what they can. But this makes them angry one at another, that the School-men or Divines searching to the bottom, and ground of the Law, and ripping up that, though they would make fair Weather of it, yet the *Franciscan* and *Dominican* Fryars, who stood for Alms, perceiving it to be but weak, took occasion thereby to carry them away from the Parish Priests, and so from the Pope the dispenser, which his Lawyers the Canonists were vext at. For these like bawling Tythe-mengers Cry, *the Law, the Law*, not knowing any other ground of the Law, but their Lord God the Pope, as they call him in their Canon Law, and so call his Decrees the divine Law. But these Theologues or Divines, though they were willing to gratifie the Pope; for *A Hales*, the foremost of *English* School-men (wherein a Foreign Writer saith, School-Divinity took its beginning, made its increase, and took its Perfection; and might challenge all *Christendom* besides, to shew so many eminent School Divines bred within the compass of so few Years) wrote his body of School-Divinity at the command of Pope *Innocent* the fourth: yet according to their Profession they were to fetch their Doctrine deeper, and looked more narrowly in things that they held, that would hold out in Disputation, and there:

therefore with their subtle distinctions sought to ground them on the Scriptures, what they thought to maintain. But others that had a mind to gain-say it, whether out of Self-interest, seeking to get Tythes to themselves as Alms (as the Fryers, *Franciscans* and *Dominicans*, of which two Orders about 200. learned Writers were in *England*, whose Books are hardly to be found, being destroyed at the dissolution of their Monasteries, (as *Fuller* lamenteth) save only what *J. Leland*, and *Polydor Virgil* thought good to preserve) or from Honesty, as other School-men as learned as they, discovered and confuted their Subtilties, of which sort, were *J. Baconthorp*, who refuted the Subtilties of *J. Scotus*, and stood against Papal Power, in a Book of the Dominion of Christ, *Richard Armachanus* his Schollar teaching the same, who translated the Bible into *Irish* and wrote against the Fryers their Hypocrisie. *William Ockam*, *Luther's* chief School-man, *Robert Langland*, who wrote the Plow-man's complaint. *John Wickliff*, 'About this time a learned Divine of *Oxford* (saith *G. G.* in his History aforesaid) 'arose, who did great Service to the Church in promoting Reformation and in opposing Papal Power, for he wrote sharply 'against the Popes Authority, the Church of *Rome*, and divers of 'their Religious Orders, certain Divines and Masters of the University entertained his Doctrine, the Chancellor, Proctors, 'and many others. He not only preached this Doctrine in *Oxford*, but also more publickly in *London*; at the Court before 'the King himself, the Prince of *Wales*, the Duke of *Lancaster* 'and several Lords. and chiefest Nobility, the Mayor of *London* 'and divers worthy Citizens, who many times disturbed the Bishops Officers who were called for the suppressing of *Wickliff*, 'who being much encouraged by the Duke of *Lancaster* and Sr. 'Henry Percy Marthal, went from Church to Church, preaching his Opinion, and spreading his Doctrine. The Popish 'Bishops and Monks at last obtained of King *Richard* the Second 'that *Wickliff* should be Banished out of *England*. He therefore repairing into *Bohemia*, brought a great Light to the Doctrine of the *Waldenses*, where *John Hus*, being then but a young man, had divers Conferences with him about diverse Divine matters, to whom

Comen Schol-
von, Eccle. Hist.

' whom he wrote a Letter (after he was called home from Exile)
 ' encouraging him, so that through the whole Kingdom of *Bo-*
 ' *hemia* he preached against the Abominations of the Times.
 ' *Jerom* of *Prague* did the same in the Schools, returning out of
 ' *England*, and carrying *Wickliff's* Books with him, who was
 ' then lately dead, being in the Year 1387. buried at *Lutter-*
 ' worth in *Leicestershire*, where they digged up his Bones and
 ' burned them Forty Years after. As also they did the *Lollards*
 his followers, (against whom the Law of Burning Hereticks was
 first made, which continued till the Year 1677, near 300. years)
 which were so numerous that the Arch-Bishop wrote to the Pope
 that he must send them an Army to suppress them. Against *Wick-*
 ' *liffism* they took such strict course, that to prevent the growth
 of it, they made it Penal for any to put their Children to pri-
 vate Schools. His History you may read more at large in the
 first Volume of the Book of Martyrs: And there also of his
 and their Doctrine against Tythes, as also in *Fas-*
 ' *ciculus rerum expetendarum*. Their Books with
 their Bones the *Papists* Burnt, as many as they
 could meet with. Yet Monuments thereof remain
 even in their Adversaries, as in *Walden* his Doctri-
 nal which he wrote against him. Out of whom it is
 not unmeet to Transcribe some things, *Wickliff*
 being a famous Instrument and a Witness to the
 Truth, after the *Waldenses*, and before *Luther*, both in *Eng-*
 ' *land* and in *Germany*, who concerning Tythes is thus cited by
 the said *Walden*. *Doctrinal. Fidei* Tom. 1. lib. 2. Ar. 3.
 Cap. 64. He saying, *The Law of the Lord saith by the Mouth*
 ' of *Paul*, who serves at the Altar must live of the Altar, &c.
 ' *Wickliff*, with all his endeavour laboureth to break this
 ' Law, teaching People that they give nothing to their Rectors,
 ' unless they weigh well that they are Righteous men; and stops
 ' the way of the Law to the Priest, that they exact no Tythes.
 In his Pastoral Book, Chap. 6. saying, ' Hereby it is gathered
 ' by some that a Curate ought not to extort Tythes of those un-
 ' der him by Excommunication and other Censures. It appears

By the order
 of the Council
 of *Sienna*.
 They accounted
 246. points
 in them Heresies.
Epiph. calls
Judaism
 Heresie.

'by this, that a Curate (or he that takes charge) ought not to
 'contend with one under his charge about such things. In sign
 'whereof Christ and his Apostles did not require Tythes so, but
 'were content with due Nourishment and Covering. *Oecomenius*
 also on 1 Cor 5. saith the same, who lived many Ages before, owned
 by them for one of the Fathers. *Walden* there confesseth,
 When they speak of Tythes, they do not speak alwayes of the
 quantity (*Secundum quorundam partem*) but according to the Sub-
 stance. And that it is an Error in them that think it holy to re-
 quire Tythes to themselves personally; but that the middle is
 the Vertue, to look at the Divine thing, and the Honour of
 God in Tything. Yet he brings *Jerom* on *Matth. 5.* against
 Suing for Temporals. He cites *Wickliff* again. Of the Church
 and its Members, Ch. 4. saying thus, 'If it be objected, That
 'if such a Decree were for the Provision of Curates, many
 'would be compelled to want Necessaries or Miserably to beg.
 'Here it is said, as often else-where, that though to beg be of
 'Evil, yet in the case it is lawful, put case, there be very great
 'Want whereof it comes. And I with Priest should fall into
 'so great Beggary before they should Sue for such things.

Walden here again confesseth, Christ saith, *Mat. 6.* Who
 will contend with thee in Judgment, and take thy Coat, for-
 bid not to take thy Cloak. 'Therefore (saith he) *Cyprian* lib.
 '12. of *Abuses*, notes that a degree of the seventh abuse, saying,
 'Who therefore contends in this present World for any Cause,
 'he plainly shews that he loves that World, which the Word of
 'the holy Spirit forbids to be loved, by the Apostle *John*, where
 'he says, *Love not the World, nor the Things that are in the World*;
 'for the Love of the World and of God cannot dwell in one
 'Heart together, as the same Eyes cannot look upon Heaven
 'and Earth at once. So *Cyprian*. He cites also *Jerom* on 1 Cor. 6.
 saying, 'Why do you against the Command of Christ, that ye
 'have Judgments among you, who ought alwayes to have Peace?
 'And why do ye not rather receive Wrong, with the loss of
 'Temporal Things? Why do ye not rather suffer Defraud-
 'ding? But you Wrong and Defraud: Whereas you should
 'endure

'endure it being offered, according to the Command of the Commandment, and Example of the Lord: You on the contrary not only endure it not, but even impose it on them that do it not. Thus *Jerom.*

Now saith *Walden*, 'If the People be blame-worthy for omission of this Counsel; much more then the Pastor of the People and Priest. Thus *Walden*. And may not this *White Coat* (for he was provincial Governour of the *White-Fryars*) condemn our *Black Coats*, who sue for Tythes, and cast into Prison for Tythes, &c. (as one of late in *Essex* three Women for two Pence a piece.) But if we had but the Writings of two others of his Coat, *Hen. Parker* of *Doncaster*, imprisoned for Preaching. And *Jo. Milverton* of *Bristol*, and one of his Successors excommunicated by the Bishop of *London*, and imprisoned three Year by the Pope, about the Year 1470. Two hundred Years since, for sticking against the Bishops and Secular Priests. We should no doubt see a many Concessions and Testimonies concerning these Matters, or before that by one of another Coat, *William Russel*, Warden of the *Gray Fryars* in *London*, who was imprisoned because he preached under *Henry* the sixth, That Payment of personal Tythes to the Pastor, were not in God's Commandment; but that it was lawful for every *Christian* to dispose of them Arbitrarily to Charitable Uses, and was pronounced a Heretick about it. For persecuting of whom the Pope sent to the Clergy of *England* for a Subsidy, another to persecute *William Clark*, who was at the Council of *Basi*, Disputing of the *Bohemian Lollards* side. Another to maintain his Wars in persecuting those *Lollards* of *Bohemia* about the Year 1416. But it seems *Leland* liked not such Doctrine about Tythes so well, so as to preserve their Books, if he had found them (that suited not the time, for *K. Henry* the 8th made mostly Work, he cast out the Pope, and brought in the six Articles, Hang'd *Papists*, and Burnt *Protestants*, suppressed Monks, and set up Tythes; which if not suppressed, at least, 'tis probable, were neglected long before. And *Selden*, though a famous Antiquary, if he had maintained them well *iure divino* might possibly have had

more Impressions: And we can only find the Tenets of several, as they are rendered by their Adversaries in their Allegations and Articles against them. As sometimes one may know an Honest Man, by the Enmity a bad man has against him, for the World loves its own. But in these Fryars, whether Interest or Conscience was the motive, we may leave in suspense, their orders in General being so Corrupt. But the poor *Lollards*, their extream Sufferings and Innocency will sufficiently Vindicate them, with all intelligent men from any Worldly Design in the Matter. Let us proceed therefore to produce more of this eminent (*Lollard* (I mean of that judgment) *Wickliff* out of this Fryar his Adversary's Book, *Wickliff* further says, Chap. 6. *Pastoral Duty*, 'Christ the most General Pope, passing through a Village of the *Samaritans*, was stiffly denyed of them both Nourishment and Covering. And *Peter* and *John* asking, if he would that Fire should come down from Heaven, and Devour those Reprobates? *You know not*, saith he, of what Spirit you are; the Son of Man came not to Destroy Lives, but save them. And sure it is, if not, in this place, Excommunication or Persecution for Tythes is no where grounded.

Walden puts this off with a Distinction, viz. according to substance of confused Food, and according to the quantity of some part, which he had denyed before, pag. 62. saying, They speak not of the Quote part or Tenth, but of the Substance: And this none denies, *Lollards* nor *Quakers*, viz. To distribute to the Necessity of the Saints, we forget not to do good, and communicate, according to the Apostles exhortation, that Sacrifice and Offering which God is well-pleased with, and to communicate in all good things, to him that teaches in the Word, as there is need. But what is due to the Poor, and to such, to give that to Thieves and Robbers, and *Judas's* that would betray our Souls (as *Walden* would, from Christ's Example of giving a Sop to *Judas*) such Offerings God is not well pleased with? And what Christ did to *Judas*, and to the Fig-tree, were signs which belong not to us to imitate, but the Signification, as 1 Cor. 10. 11. Christ gave *Judas* a Sop for a Sign

to shew who should betray him, that the Scripture might be fulfilled. Not that we should put into the Mouthes of Traytors, that have a Form of Godliness, but deny the Power thereof; from which *Paul* bids to turn away; and he describes them by their Fruits: and *Christ* saith, *By their Fruits ye shall know them*, though *Walden* denies it.

Concerning which thing (being of main Consequence) *Wickliff* is thus cited by him, Cap. 8. of the *Duty of Pastors*:

'The Faithful from these things draw, that when the Curate is notoriously Defective in his Duty of a Pastor, those that are under him may, nay, they ought to with-draw from him Offences and Tythes, and whatsoever is an occasion of nourishing such Wickedness. And he proves it thus. 'Because for Defect of Doctrine, according to the Epistle of *John*, none ought to be saluted. And so sustaining the Curate by giving him Alms (Mind, here he accounts Tythes Alms) 'he gives against Christ. And such consents in the Crime of the Sinner by favour. And as for the Hearers judging of the Pastors, and not for the Pope or Bishop to judge for him, or to chuse for him, he proceeds to say thus, as *Walden* cites him, 'This fiction of Anti-christ avails not, that one that is under him must not judge of the Pastors Life or Duty. For he ought to judge whether he preach and teach the way to the Country. But this is a necessary Judgment, that Anti-christ dare not forbid for shame. Likewise Christ commanded, *John 10. If I do not the Works of my Father, believe me not.* What exalting is there of Anti-christ above Christ? that his Subjects ought to believe him, in doing the Works of his Father the Devil, that he is worthy to receive the Alms of those under him. (Here again he calls it Alms that's given to Pastors.)

Again in the Looking-glass of the *Church Militant*, Cap. 4. 'Christ said of Faith, *John 10. If I do not the Works of my Father, believe me not. But if I do, though ye believe not me, believe the Works.* Now if Christ, God and Man, concerning Faith left the Judgment to the Jews to judge by his Works; 'Who is that Anti-christ who will not by Men be judged by Works so open in Wickedness? For there is not required of

“us a proceeding in *Cesar's* Court, but a process in the Court
“of Conscience: And so as Christ requires to be wrought. So
he there.

Here he shews that the Hearer is able to judge by Christ's
Rule. who is worthy to be sustained by those Alms he speaks of.
And so again, in *Pastoral Duty*, Cap. 8. ‘Sustaining a Curate
‘so notoriously offending, gives Alms unwisely against Christ.
‘But none should do this. Therefore neither should he supply
‘with Alms such a Lordly Curate. So likewise when the Apo-
‘stle teacheth concerning Faith, *Rom.* 1. And by many Laws
‘it is a dangerous sin to consent to a crime: But so do those
‘Subjects who minister so to a Curate in Temporals. Therefore
‘they sin greatly. So he.

This is our Case and our Judgment now, who cannot see
Graceless Lordly Men for their Learning which they imploy a-
gainst Christ. But communicate according to Christ's Rule and
the Apostles to those that are sent by him, though Unlearned.
Concerning such he saith thus in the *Looking-Glass* of the *Church*
Militant, Chap. 26. ‘The Inspiration of simple Elders as
‘well in knowledge, as in willing Working, shall more profit
‘the Capacity of faithful Lay-People, than all the said Univer-
‘sities with their added Studies and Priviledges, Hypocritically
‘brought in, pressing down the People. And further in the same
place he saith. ‘It seems certain that one private man (or Idiot)

T. Morton Bishop of *Durham*
in his *Catbol. Apol.* Par. 2 cites
it as the General Tenet of *Pro-*
testants, That every particular
private Christian is to judge in
themselves.

‘by means of the Grace of God,
‘profits more than many Graduates
‘in Schools or Colledges. He prefers
Idiotes with Grace before Gradu-
ates without it, for the benefit of the
people, whom he thinks should judge
of them that they hear and sustain.

Again in the Treatise on *Mat.* 23. C. 5. ‘Christ here forbade,
‘especially his Apostles and Ministers, the *Heathenish* Mastership
‘or Scholastick, though he suffered some, that were not, to do it.
‘And some deridingly say, That Mastership and many other
‘things do many good things, but not so many as the Devil.
It seems these taught the same Doctrine then also, That the De-

vil is the Minister of God, and it was good that *Adam* sinned, and that sin should continue, and that they did good so, but not so much as their Father the Devil, their Master by their Mastership. But *Wickliff* saith, (Cap. 4.) 'Paul signally calls himself truly a Teacher of the *Gentiles*, not a Master, &c. In his Treatise of four Sects, Chap. 8. he saith, 'As to Colledges in their general Studies there is the same Judgment. 'For by them Countries and Persons against the Rules of Charity are respected; and in inward Envyings and other Sins, and 'Perjuries and Symonies against their own Institutions are heap'd up. Chap. 9. 'What Alms is it to cherish such a Child of the Devil in *Cain's* Castles against Christ?

Epistolary work, *Sermon*. 1. 'They Licence the Fryars that sell their Fables, and fawn and flatter Sinners and their Faults, 'to preach to the People: But them who will give freely the 'Word of the Gospel without begging, they do not suffer to preach, which arises undoubtedly from the Instinct of the Devil.

Epistolary, *Serm*. 62. 'The Elders aforesaid have by the 'special Grace of God the Knowledge and Mind of preaching 'the Gospel——And it is not lawful for Bishops to hinder 'them——Chap. 10. Where did ever Christ or his Apostles 'suspend any herein by *Caesar's* Restraint——But a Bishop 'should inform the People out of the Scriptures against it, ' &c.——God giveth to simple Elders Knowledge to preach 'above Bishops.

Epistolary, *Serm*. 1. 'I believe by the Grace 'of God, that neither the People will cease to 'hear the Word of God (against the Bishops 'Will) according to this Gospel form, neither 'the said Elders, the Messengers and Apostles 'of Christ will slavishly fear and cease through 'the eagerness of Anti-christ. This the Doctrine of the *Lollards Martyrs*, see to this purpose in their Book ol. 1. Pag. 602, 603, 699, 700, 63, 353, 33, 6, 193. Vol. 2. Pag. 82. Where you may read how they were persecuted by the Clergy, who for their strength twisted themselves about the Powers of the Earth

266. Conclusions out of *Wickliff's* Books condemned by the Papists.

Earth, to uphold them over the poor *Lollards*, the Successors of the *Waldenses*, the Antient *Protestants*, who declared and protested against the Popes Power, and their Restraining by *Caesar's* Power (as appears here by *Wickliff*) who enterpos'd & hindred the Restraine that would have been made to their persecuting Power. For when the Bishops perceived no other way, the Arch-Bishop got *K. Richard* the second in all haste, to come over out of *Ireland* to stop the Proceedings that were like to go against them. For which the Judgment of God signally appeared against him the next Year, when he was called out of *Ireland*, against one whom the Bishops assisted against him, being more for their turn, whom they set up, *Henry* the 4th. And he set up them, and granted them a Law to burn the *Lollards*, * whom God granted some respite to at last, during the Wars which God raised amongst them to destroy one another, who destroyed the Saints and Martyrs. *Arundel* also the Arch-Bishop, the first cause of Persecution, was taken away by an evident Judgment, being neither able to

And but one Bishop spoke for him.

* Who were not a few nor inconsiderable, for one confessed he had converted seven hundred. And the Lord *Cobham* offered to bring an Hundred Knights & Esquires for his Purgation from Heresy; yet he testified openly in Parliament against the Popes Power.

eat nor speak for some dayes by a swoln Throat. And after an hundred Years, according to the prophecy of *J. Hm*, God raised up *Luther*, who they could not touch, whose Cause eight Princes owned, protesting against the Emperors Edict for restraining in Religion after the Popes appointment, for which they were first called *Protestants*, namely at the Diet of *Spira*. And you may read in Histories abundantly what Toyls and Troubles, Tumults and Wars Princes have had with upholding this aspiring Weed, the Persecuting Progeny, which would make them believe they cannot subsist without it; and yet does but suck out the strength of those Oaks, and uphold themselves by them, that they may by twisting themselves about them, aspire to the top of them, and there branch out and make a great shew, and be a Cage and Covert for Unclean Birds, till the Night come that they may then fly abroad & filch & howl in the regions of Darkness. And
yield

yield a Fruit that's Deceit, imitating Wheat, but not seeding, but cheating Children. And though they be separated from their Root their *Jus Divinum* their Popes Decree, yet they yet make a great flourish a long time after, and hang yet upon their Arms like Ugly Tassels, but when they come to see how ugly they make them appear in discerning Eyes, they will shake them off, and hate the Whore, and make her bare, who hath made them so, though she has made them believe she has adorned them.

And now our *Antig. Mis.* is secretly, he thinks, unseen, creeping to their Root to get a compulsory Oath for the Recovery of his Tythes, who if he could come to his growth would do the same Offices, and bring forth the same Fruit that the other has done. But they are fitter to be taken from the Oaks, and if they will make a shew, do it at the Tavern, where their God *Bacchus* (whose Tree the Ivy was) will only Arrest them which take too much of him; and not Arrest men in the Streets. And there they can only invite men, but not compel them to come in, as they do now, and make them pay for their Wine that drink it not. And make the Parable of Christ an History, worse then God *Bacchus's* Fable. And their Heathenish learning suits Ale-benches and Stages more then Congregations of sober Christians.

We only tax this bitter root of Prophaneness, Heathenish Learning and Persecution; but the true fear of God, and Sincerity in the least measure, and true Learning, declaring the Works of God in Truth, outward and inward, we duely own. And the Magistrate the Ordinance of God, for the Encouragement of Well-doers, and the Terror of Evil. But the close clasping and twisting off this branch about them makes an Impossibility, not to touch upon them in untwining of them, which is our true end and endeavour, to preserve all that is good and of God, and to have nothing lost, but what is for Destruction, the Tares that the Enemy hath sown in the Night while men slept.

Erasmus, who called the Exaction of Tythes by the Clergy Tyranny (when the Duke of Saxony was in perplexity about *Luther*, and asked his Judgment) said searcetiously after his manner, "*Luther medled with two things, that mast not be touched,*

G

"viz,

“viz. *The Popes Crown, and Priests Belly.* And indeed if one do but touch that now, they are like Beasts that have no reason; for if one ask but their Reason, they are Mad, and may have as good from a High-way-man, all Trades must live, Club-Law, as if Law were without reason; *We have a Law, We have a Law; Deliver, Deliver; Will you Pay? Will you Pay?* There must be a Distinction made what’s grounded on Fundamentals, the Law of God, and Synteresis, &c. And what’s grounded on the Popes Crown and the Priests Belly. We cannot pull out our Eyes, and give them to them to see by theirs. *Plato* said, Every Law must have a Reason, and every Law now pretends one. And who should one expect to have the Law and its Reason defended by, but learned men? Its lawful, yea, safe to examine the Law and its Reason, and be satisfied in it, before one actively obey it; for otherwise the Martyrs were Disobedient and Rebellious who did so: Nay, the Prophets, Christ and the Apostles, who said, *Its better to Obey God than Man.* Unless they can produce Law-makers that are Infallible, its safest to obey him that’s Infallible, the Spirit of God, Christ the one Law-giver in things that concern Conscience and Religion. But these Creepers do so seek to twist his Office into theirs, and theirs into his (viz. the Magistrate and Minister) that they being distinct, they would make them inseparable, and not able to consist one without the other, and that the Church cannot subsist without the Magistrates Assistance; as though the spiritual Word had not Self-evidence enough for Convincement, and Self-sufficiency for Subsistence without the carnal Sword; nor Government, except it be both Inaugurated by their Induction, and Auspiciously besprinkled with their Benediction; and that his Sphere is not surrounded sufficiently with Defence and Ornament without the additional Appendices of his Cross-Keys, which have proved but Perfidious Shears to clip and mangle it. The Lord called *Cyrus* his Anointed, whose hand he held, and broke the Bars of Brass before him, and loosed the Loins of Kings, though he did not know him. This was done by the Anointing of the Lord, not by the Priests. Though that Ceremony was Typical among the Jews under the Law. And even in those Times, *Nehemiah* would

would not desire Aid of the King, but trusted in God, being himself a Ruler. (Though that was allowed before Christ said to his, *Resist not Evil.*) And said, *Should such a Man as I Fear?* Though we do not offer to enforce that upon any, but according to their Faith and Perswasion, as we desire others should do by us, in that and other things not subject to humane disposition, of Affairs of Conscience. But say they, *You dishonour the King in Gainsaying his Laws, and I may not speak with you, while you Contradict the Law, &c.* Whereas they themselves dishonour the King and the Law; and by their Actions contrary to his Speeches, desiring none to give occasion to his being charged with Breach of Promises to tender Consciences, which they cruelly oppressing, give occasion of such complaint, though it take not effect in many, and also dishonour the Laws, in pressing them rigorously against tender Consciences, giving occasion to Question, *Whether they be grounded upon the Law of God, as they ought to be* (and are generally acknowledged to be by us) *if they be like this of theirs, to maintain them in their Ministry, their Pride and Idleness, and other Vices?* For if paying of Tithes be due by the Law of God, how is it that there are so many Impropriations, Compositions, Prescriptions, Exemptions, allowed by the Law? If not, how does the Law command them contrary to the Law of God, and how is it grounded thereon? This many may Quest on through their occasion of pressing with Rigour.

And do they not hereby both dishonour the King and the Law by their covetous cruel Practices aforesaid? And they cannot satisfie any such tender Consciences, that the Law-makers are Infallible, that they need not question, nor search the Scriptures, nor ask them a Reason of their ground and their equity; which they are far enough from giving any otherwise, then in general, *That every Soul must be subject to the Higher Power;* Which leaves them as unsatisfied as before, and sets open a Gap, not only for all the Rabble of Ceremonies, but also for all Religions, and all Unrighteousness, if men must be blind in all they do, and only see by the Eyes of others, and work by a blind Rule, as a Horse in a Mill, without sufficient Convincing Reason for what they do Actively.

That there is a Type and Signification in Number, choice men agree, both the Antients, as *Clem. Alex. Schoolmen*; as *T. Aquinas*; *Papists*; as *Innoc. 3.* *Protestants*, as *W. Tindal*, as afore. And appears by the Scripture, especially by the Number 666. But setting aside the Cabalistical Observation of the Jews, of בכרות *first Fruits*, and תעשר *Tythe* yielding the same Number by their Art; wherein these words תעשר *Tythes* and עשר *Rich* agree not only in Number, but even in Letters, after the Rule in Notation, the one seeming to be derived of the other (and the Sound, like their Siboleth alter'd by Custom, seeing עשור *an Instrument of Ten Strings* retains the same Sound still) The tenth part is Symbolical to the best part or Richest, and so well might be a sign of Universal Dominion, as *P. Innocent* and *W. Tindal* note from the Ancients. And it may be mark't, that where we first read תעשר (Tythes) אנקסדניז Chief Spoils, where Abraham gave Tythes to Melchizedeck, Gen. 14. 20. in the same place we read העשרתו vers. 23. (*I have made Rich*) which the King of Sodom might have said, if he had but given Tythes to Abraham, which he put off to Melchizedeck, though himself was Priest and Prophet, and had subdued him that had the chief Dominion, and three Kings with him, and rescued five Kings. Just as in Gen. 21. 23. where we first read שבע *Sware*, there vers. 30, 31. we read שבע *Seven*, which also signifies *Fulness*, altering the point, as in the other. And both Jews and Christians of great Note have held these two Numbers of signal Perfection. And also *Heathens*, inasmuch that they put *Decumanus* for *four, large, many, &c.* And it is written of the People in the South of *Aphrick*, That they number by their ten Fingers; and doubtless has been the Original of Nations receiving the Decimal way of Account. And even in other things in Nature (of the Tenth to be greatest, has been observed, as by *Ovid*, of the Waves in his Sea-faring, which some have with the change of one Letter thus alluded to;

Qui venit his fructus fructus superminet omnes
De Triā. Posterior nono est, undecimoq; Prior.

k. 1.

This Food that comes does other Foods Surmount
Which after Nine, before Eleven we Count.

And:

And with them the Gatherers of Taxes and Subsidies were called *Decumani*, from the Tenth, which the Kings used to exact as a sign of their Dominion in a perfect part, as appears by *Samuel's* Description of the manner of the Nations Kings, which the *Israelites* desired to imitate, *1 Sam.* 8. 14, 15, 16, 17. He will take the best, the goodliest, the tenth, &c. which Custom also in some things remained in the Time of Christian Emperors, *Theodosius*, &c. Now though the Ancient Fathers in favour and credit of *Christianity* against *Heathenism*, having the advantage of more Ancient Records, the Scriptures (acknowledged by *Ptolemy's* Phylosophers) were ready to derive many of the *Heathens* Customs from the *Jews*, because they reproach't *Christianity* as New: And *Protestants* willing to advance the Scriptures against the *Papists* and their Traditions, as without which the Knowledge of the Truth could not be attained to; were ready to receive their supposition as concerning the Doctrines of *Plato*, &c. Yet 'tis probable that as *Herbert Bar.* of *Cherbury*, writing of their Religion, sayes, *That their Priests drew them first for their Covetousness from the true, simple, fundamental Noachical Principles into sundry Observations and Superstitions*) And if we equally and impartially consider what Abomination and Contempt the *Jews* and their Religion were to the *Egyptians*, which then had the Fame for Learning; and after to other Nations about them, who we do not read embraced their Customs, but on the contrary, that the *Israelites* alwayes Ezekel 23. 3. went a Whoring after them, notwithstanding the great Restraint laid upon them by the Law, Threatnings and Judgments; and how the Corrupt Nature of Man is yet, and alwayes has been prone to Imitation of the Precepts, Practices and Fashions of that Nature which is agreeable to it self, rather then the contrary: And seeing *Abraham* was called out Judith 5. 7. from amongst *Idolaters*, whose Fathers Worshipped other Gods, as the Scripture saith, and as appears also by *Rachel's* stealing her Father's *Teraphims*, and *Jacob's* burying them under an Oak, such as they after Worshipped after they were come out of *Egypt*, where they learned also to Worship a Calf,

not—

notwithstanding all what they had heard and seen. These things considered, there is but little Ground of Conjecture that the *Heathen* received those Customs, Swearing, Tything, &c. from the Patriarchs; for *Abimelech* first used *Abraham* to Swear, and *Laban* the Idolator, *Jacob*, and said, כנרתה Let us cut, as the *Heathen* after *Ferimus Fado* בקר אעשה &c. *Pf.* 66. 15. *Pf.* 65. 9. חקשרנה But on the contrary, that in the General Apostacy which was in the World, at their first calling out of it several things sprung up therein, which they had learned, and were nursed up in, were in Measure (as in these Ages other things) Wincked at, Moderated and Tolerated, by not being manifested and declared against, as in Divorce, &c. which Christ brings to the beginning.

In process of Time *Cain* first offered (thinking God to be such a one as himself, to be pleased with such things, as *Psal.* 50.)

Melanc. de Spiritu & liter. *Abel* also Sacrificed, not commanded, that we read of, though accepted, because he gave of the best, with a good Mind, as judge Interpreters.

Apud Pexel.

Matth. 19. 5.

They had many Wives, which was allowed; but Christ said, At the beginning God created them Male and Female; and they two shall be one Flesh. Several Instances might be given.

God nursed them up as Children, as before; *Lex judaorum lex puerorum*, is the Proverb. The *Jews* had a Law, a Law of Children. Children are brought off Customs by degrees, which they learn of others; as if he should say, If you will have the Nations Manner you shall have it at my appointment. Not by

Jer. 7. 22. & 11.

4. *1 Sam.* 10.

25.

their own or others wild Wills and Imaginations, but under a Law and Restraint of Obedience, as in their King; and they must have the manner of it written. If the State of Man require

something outward and passing through the Senses that may mediate and prepare a passage between God and him, it must not be of his own Invention and Wisdom, but of the Wisdom of God revealed to him more outwardly or more Inwardly. The Tree naturally beautiful to the Eye and good for Food, must have

have a Mystical Mark and Name put upon it, from the Event, viz. the Tree of Knowledge of Good and Evil. The Serpent going naturally upon his Belly, must thenceforth be a sign of a Curse; and the Rain-bow always being from the same Cause, must after the Flood be a Sign of the Promise: Yea, sometimes things that men have abused to their Vanities and Superstition, God Converts to his own and his Servants Service, as the *Egyptians* and *Canaanites* Spoil; but not in their Time and Way, but his own, as appears in *Achan's* Case. And 'tis very true (as *Origin* says upon the occasion of Tythes) That 'tis the part of a wise Interpreter, to distinguish what is literally to be observed or imitated, what not. And it is as hard to distinguish what is particularly typified in each Figure, so that we may conclude it indeed to be so hard, that 'tis impossible for man to attain it in his own Wisdom; for the things of God no man knoweth, but the Spirit of God. And man cannot receive the Signification of them, nor the Imitation, but as they are revealed by that Spirit. This is the *Protestant-Principle*. That although the Scriptures do contain deep Mysteries, where the Elephant may Swim, yet the Lamb may wade in them; they are easie to be understood to the spiritual-minded, in those things that are necessary to Salvation, which every private man ought to receive from the Measure of that Spirit, and not from any Man or company of Men, Pope or Council, &c. not by Tradition, Imitation or Example; No, not alwayes from the Examples of Scripture and their Imitation, lest they fall into the Error of *Cacozelia*, that is, an Evil zeal, emulation or imitation, which *Melancton* blames *Carlostadius* for, saying, he fell into *κακοζελία* *Ceremoniarum Mosaicarum*, an Evil Imitation of Jewish Ceremonies, when he held that the Jews Judicial Laws were to be practised by *Christian* Magistrates, as is hinted before. And concerning this *Pezelius* a Protestant Doctor, gives these Cautions and Rules: '1. Things commanded of God, 'or forbidden, which concern necessary Virtues, 'must by all ever be observed. 2. Deeds of a free Spirit, which 'are not necessary for all, are approved in the Saints, if well 'done.

Tom. 4. Op.
491. in Propof

Fifth Part. Obj.
p. 258.

done. 3. In those approved Deeds of the Saints, *κακομιμία*,
 Evil Imitation is to be avoided; that is, when any imitates
 an outward Work, without Faith and the holy Spirit, and
 without a Call agreeing with his Person or Duty. Against this
 Evil Imitation, these Rules are to be kept, saith he; 1. Heroical
 deeds are not to be imitated, there being a great difference
 between Heroical and Common Virtue. 2. The Deeds
 of a free Spirit are not foolishly to be imitated. 3. The
 Deeds of Saints, agreeing to the Rule, are to be imitated
 according to every ones Manner and Calling, not otherwise,
 as the Apostles, though immediately called as Prophets,
 yet used not politick Government, as they; neither the Anointing,
 and other Miracles of the Apostles is agreeable to Bishops.
 Thus he in effect. Now according to these Protestant
 Doctors Rules, let it be examined, who are immediately
 called of God, as was Aaron and Moses, and who sits in his Seat
 to command Tythes, which the Apostles did not, nor after
 Ages. Sure if the Imitation of the Saints be Evil in free deeds
 without Faith and the holy Spirit, the Imitation of the Pope
 cannot be good that set up Tythes without it, and without their
 Example too, which doubtless we should have had a Record of,
 in a thing of so great weight, if they had imitated the Prophets
 in that, as they did in Sacrificing and Circumcising, though upon
 another account then Command, but of a free Spirit. And
 were strange Bishops should not press Imitation of that which
 there is Record of, but press Tythes which there is no Record of,
 if there were not a Cause! But if they will go beyond the Gospel,
 and the Law too, to Abraham's Example, why will they
 not press Abraham's Example in offering his Son, seeing by his
 Obedience, though a Ram was offered instead, he obtained Justification,
 and exceeding great Blessings and Promises? And though it was
 not a free Act and Actually perform'd, yet *Jephthah's* was both,
 some Ages after: And he also reckon'd among the Saints,
 or Faithful upon other accounts, *Hib. 11*. supposing
 which, seeing we neither find it commanded nor forbidden in the
 Law, (but only their offering them unto Devils) and practised
 by the Faithful; may we not conclude probably, that some
 things

things received in by Connivance, and regulated; and receiving God's Permission for them, remained signal or typical for a time, and after ceased? And let them bring in an Example that after they ceased, they were ever taken up again, & approved by God. And that after they were refused by him, they were committed to another. Though Tythes were exacted by them that exercised Authority among the *Heathen*, as their Inheritance, and in sign of that Authority; and were received by the Lord as the like of his Inheritance, as his Inheritance; and joyned to his Inheritance the *Levites*: And after his Condescension to the People, to let them have a King, though it seemed to reject him, as King; yet he kept that Universal Dominion, and the sign of it, and never committed it to their Kings, nor to his Apostles after the Law was changed, when it was laid down with the whole *Mosaical Law*. Yea, the Brazen Serpent, which by Christ himself is alluded to, as a sign of himself, and commanded of God to be set up, yet the good King of *Judah* destroyed, for the Idolatry about it. And we never read that another in Likeness or Imitation of it was set up, by any Command, or by Example of *Moses*; though this was before Tythes were ended, 2 *King*. 18. 4.

And that which was never commanded of God, if it be broken by his Hand, what hand may set up pertaining to his Worship, without his command, and by the leading of his Spirit, which in the Saints (as *Me- Ezra 1. 2.*
lancton says, *Tom. 3. Oper. 765, 766.*) 'Sees times
' convenient, for each kind of Work, as to give to the Poor, and
' give Testimonies of Faith, as *Sammuel* said, Do whatsoever thy
' hand shall find, for the Lord is with thee; that is, 1 *Sam. 10.*
' I cannot prescribe rules of all moments, but the 2.
' holy Spirit shall move and govern thee, that thou
' mayst do things present right so as thou serve thy Calling.
' Here's great difference between the Works of the holy Spirit
' and man's Counsels. Wise men corrupt many things, while
' leaving the works of their calling they do other things which
' they think more splendid and excellent; Also while they omit
' present things, and for fear or false suspicions mix businesse;
H that

' that they may have a care for something hereafter, which
 ' peradventure will never fall out. *Saul* is broken with fear and
 ' distrust, that he waits not for *Samuel*, and afterward that
 ' he may do excellenter things, neglecting the Command of
 ' God, spared *Agag*, the best of the Cattel to Sacrifice to God.
 ' *Achas* through distrust seeks aid of the *Assyrians* against the word
 ' of *Isaiah*, as often the *Turks* are invited by Kings of Christian
 ' Name. But when hearts are governed by the word of God, and
 ' the holy Spirit they understand their Calling, and do their own
 ' Business. [*Doctores*] The Teachers teach, and seek not the
 ' defences, and Laws appointed of Princes; Princes administer
 ' their own businesses, and trouble not the Publique State with
 ' fear. And there is great Wisdom and fortitude to do
 ' things present rightly. As Christ saith. Let to Morrow care
 ' for it self, sufficient for the day is the affliction thereof; that is,
 ' Let us see what may be done right at present, neither let's do
 ' any thing against the Rule, for fear or uncertain hopes. These
 ' things cannot be Judged unless hearts be confirmed by Faith and
 ' the holy Spirit. Thus far *Melancthon* a chief Author of the
 ' Religion in *England*, out of whose writings (as is said) with
 ' *Erasmus*'s the Articles of the Church of *England* were gathered
 ' in King *Edw. 6th*'s dayes. He distinguishes Times, Places, Per-
 ' sons, Things, States, Callings, mens Counsels, the Spirit's
 ' Guidings, which these men confound, mix and jumble. Have
 ' they not then lost their Religion, that have lost the Spirit's gui-
 ' dance, that their Religions chief Author directed to?

In *Postill. Tom. 3. Oper. 134.* ' In Government there is con-
 ' tinual need of divine assistance, for infinite things fall out,
 ' where our Counsels, our Strength are exceeded by the
 ' greatness of the danger, where we must Pray, as is said
 ' 2 *Chronicles* 20. 12. when we are ignorant what we must do
 ' we have only this remaining, that we direct our Eyes to
 ' thee;

' In minds distress its Eye to thee we raise:
 Father direct our Actions to thy praise. Thus he.

Here in point of Government he saith, there are infinite
 things

things fall out, where there is need of divine Counsel : And in point of the worship of God, and things pertaining thereto, to be led blindly by Example of the *Papists*, as they by the Example of the *Jews*, are these the followers of *Melancton's* Doctrine, to be led by the guidance of the Spirit ? And are these the Works of them that come near to the Lord, as overseers of his Vineyard, to get Laws of man for the Maintenance of his worship, and run to the *Jews* Example for Bread. *Nadab* and *Abihu* perished before the Lord for offering strange Fire. And whosoever should imitate the Lord's Ointments to smell to was to be cut off. But these usurp the Lord's Inheritance which they will be Lords over, and imitate his Inheritance of Old, his portion not only to smell to, but devour, and to tyrannize over, as *Erasmus* saith, an Author of their Doctrine, as is said afore. Where find they in his Doctrine Tythes an Article of Faith, or in *Melancton* or in *Zanchy's* Faith of Christian Religion, or other the ancient *Protestant* Doctors, to Excommunicate people, and Accurse them after the Popish manner, as if they denyed Christ the Son of God to become. Which they do that uphold Tythes, for that supposes Christ not to be come. And is judged Heretical by the *Greek* Fathers. As is cited by the author of the Chain, [That Judicial and Ceremonial are void by the New Law. Judicials were figures only as the state of that people was figurative, and is deadly, if renewed as binding from the Old. And Ceremonials are deadly to be observed after a sufficient promulgation of the Gospel, *Gal. 3*. Because it was to say, that the time of Christ's coming was not fulfilled, nor the truth of Figures, which is Heretical.] This is the Doctrine of the *Greek* Fathers (as was said before) But these mens Doctrine will make it Heretical, and Curse and Excommunicate people because they will not commit this deadly Sin ; Which they themselves by the Doctrine of the *Greek* Fathers should rather be excommunicate for committing and breaking the New Law, (and teaching men so) which is immutable and remains. Where do they read that for 1200. Years, any were excommunicated for Tythes, before that Council which set the Popes over Kings,

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and

and made the Priests makers of their Maker, as people used to say. Are these the Apostles Successors, or of the Ancient Protestants either, to Curse men for Tythes? or of the Papists that set them up and compelled Kings to compel People to give them *Nolens Volens*? Melancton's Doctrine was not for Doctors to seek to the Defences and Laws of Princes; nor for one to meddle in anothers Business, and so to make Confusion. Nor was it Erasmus's Doctrine for the Clergy to Tyrannize for Tythes, as is said. They were not directed by their learned Writings in those points, as they were in composing the Articles in King Edward the Sixth's time, as their Church History says they were (pag. 174.) using them as Subservient Helps to promote the Service. Alchwin, School-master to Charles the great Emperor, our famous Country-man, advised him not to lay the Yoke of Tythes, as he term'd them, upon the new converted Saxons; for he was the first that made any Law for them about the Year 800. which this Alchwin called a Yoke, and advised against them to be laid on the Saxons, and other Nations then Converted. But these do otherwise interpose their Interest with Kings.

Richard Cox, School-master to King Edward the 6th, afterward Bishop, advised not the young King, that we find, to make the Yoke easie, but with his Fellow-Bishops, laid it heavily on those that dissented from them, as *Ch. Hist.* p. 165, 166. And sought the Life of some that would not receive the Yoke, which he had a special hand in composing, as of John Knox at Frankford, that eminent Instrument in reforming Scotland from Popery: And here take notice (saith the Author) that those who had the chief stroke in this Affair, were before-hand resolved, That none but English Heads and Hands should be used therein. At the same time the Yoke of Tythes was made three times heavier, by the Forfeiture of Treble Value, and the Parsons, Vicars, &c. enabled to enter and carry them away. They were not directed to such Doings by the learned Writings of Erasmus, Melancton and the Augustan Confession, wherein he had a special hand. They'll find never

never an Article therein for Excommunication for Non Payment of Tythes, nor for seeking and suing for treble Value, nor for entring and taking away by Force; if they can, let them shew it. And what Credit is this for *English* Heads and Hands to exceed others in these things, and not follow their Direction in these, as well as other things, wherein sometimes there was less Reason? Does not the way of their Maintenance spoil their Doctrine, and make it question'd that its only founded upon the pleasure of Princes, who affords them Maintenance, rather than upon the Manifestation of God, seeing it hath been turned with them hither and thither with every Wind, and made every Wind a Doctrine, rather than that which bloweth where it listeth? Is not this the Way to make People *Atheists* and *Prophane*, when they consider and see these things? which they cannot but see, and if wise will consider, That they preach for this World, as if Religion were but a piece of policy in Government. For be their Perswasion what it will, if they can but conform, hitch into fashion, and suit the present cocation, there's Preferment for them enough, ever since the Reformation, as well as before. Instances enough might be given, if need were. Let *Spoleto* be for one. Discretion goes beyond Profession; and *Gundamar* had a Way, how-ever he came to it, to find it out, and to shew our *Protestants* their shortness in it. Likely he had much which he disobeyed. This course of Force and Reward, in point of Conformity, is the way to make Hypocrites, more than to discover them. It does but discover the Hypocrites it makes, and not all them. *But the true Sheep know the true Shepherd's Voice, and follow him.* And they that do not, and receive not the Truth in the Love thereof, but have pleasure in Unrighteousness, are given up to believe Lyes, and to say in their foolish darkned Heart, *There is no God*, and to become Abominably corrupt, eating Gods People as Bread, calling on no other God but their Belly, that which they hang by, their *primum mobile*, the weight that makes all the Wheels of their Worship walk, and work; for no *Pennyn* no *Pater-noster*; is not that the Proverb *vox populi*, an Observation which has the Authority and Approbation of Nations and Ages; and do not the simplest hear it, understand

derstand it, observe it, and say it. One of their own Teachers says, in Reproof of the Spaniards Covetousness, in America, *That there a Governour of a People gathered them, and danced with them about a Box full of Gold, calling it the Spaniards God, because he saw it that which they esteemed, and sought after, cruelly murdering People for it, even Millions, as that Author complains.* If he had been in Europe and saw the Covetousness and Cruelty of Priests there, he would have made them dance about a Rick of Corn or a Tythe-Barn. And with *Atabaliba* would refuse their Baptism, that would bring him into such a Paradise where he should have no sincerer pleasure than such a breaden God, and such a Leaden Company, or rather of Misy Clay mixt with Iron, the Feet of that Image that had the Head of Gold, for by the strength of Iron they support themselves, which will not alwayes mix with them, but will hate the Whore, and make her bare, and feed her with Torment, and not with her Breaden God; after which she hungers as after the Onions of *Egypt*, which the *Egyptians* Worshipped: so that a Poet of their own (I mean of the *Heathen*) in Derision of their Superstition sung thus, *O Happy Lands whose Gardens Gods do yield.* And the *American* hearing of *Europe*, might in his Dances sing in Derision, *O Happy Lands whose God grows in the Field.* And surely *Christians* are a Derision both to *Heathens*, *Turks* and *Jews*, who say, *They eat their God*; How should they then Convert them: And these now eat theirs that grows in the Field, not signed with a Cross, but with a Coule or a Wreath, their sign of their עֵשֶׂר *Rich Tythe* and כִּסֵּא *a Crown*, their God and their King, for him they Worship that will give them it, and account and call him the Breath of their Nostrils, as they did *Cromwell*, when he gave it to them, as has been read in their Applications to him; and then what Worship he would have, pleased them. And now they can sing in their Even Song, *Thou Crownest the Year* [עֲטַרְתָּ] *Thou makest it Rich* [תַּצְטַרְתָּהּ] when they get the Tythe Rick, their עֵשֶׂר *Tythe*, with their כִּסֵּא *Crown* on the Head of it. For what care they what Religion or what Government, if it will yield Tythes, or that which is Equivalent. In the last Age, and in this it hath been tried. But as *Erasmus* said

said in that Age, *That meddling with the Popes Crown and the Priests Belly was the cause of Luther's Trouble*: so he would say if he lived in this, that it is the Cause of ours; and would perchance say now as he did then, in his facetious way, We were too bold with them. It may be they will take it better from their *Erasmus*. *Erasmus* in his *Colloquy* of Catching of Benefices, brings in one he calls *Pamphagus* (a Hounds Name in *Ovid*, that signifies *Eat-all* or *Ravener*) hunting for a Benefice, and telling his Acquaintance the cause why he took that course, was, because he loved Ease, and an Epicures Life, which he might enjoy all his Life time, that got a good Benefice, but that it must be catcht with a Gold or Silver Bait. which he would have of his Father, if he could procure it, seeing he had lost his Bait (or Bribe) and returned a gaping Wolf; but had been more happy if he had returned an Ass loaden with a burden of Benefices; for under that holy Lead Golden Veines lie hid, and said, his Heart leaped when his Acquaintance put him in hope how to compass it. But when he understood that the Treasure he meant was Mytical, his Heart failed him, and he blamed him for jesting with him in a serious business, who had a mind only to read Books to put off the time and avoid the tediousness of Solitariness. Such is their *Erasmus*, his Characterizing of a Ravening Priest, that hunts after Benefices. And at this day some are so impudent, that they will say, they cannot give Freely, because they did not receive Freely. And it were well they received of none but whom they gave to; and its much if they have yet forgotten their old Trade. However, in the moderatest sense, their Fathers with Money, and they with Bodily Exercise or Reading, Disputing, &c. do gain it, which is the best at most, which is not freely in Spiritual things, though these are not to be excluded about them, they are not gained by them; so they are not spiritual which they sell. And they will sell their deceitful Ware by Force to them that discern it, and will not buy it; an Imposition and Imposture unparallel'd in Judicials, where there must be equality of that which is given & received, which here is not nor can be; the one, the true, being invaluable; the other, the Counterfeit, worse then nothing, deceit; so that they are not due, either
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by divine Right of Justice or Charity, as the Schoolmen distinguish. 'Tis a strange piece of commutative Justice, that the Spiritual Court has, that they will put off their wares at their own rate, and not warrant them good neither; for they can't say that they are Infallible; if they should, when they are not, 'twould be so much the worse. But as for that of *Erasmus*, you'll say, 'tis only that in the Priests that's naught, that he taxes; so do we: We do not disown any thing that's good in any (which we cannot say, is their shearing those that are not their own Flock, and eating the Milk of those they have not fed, and eating the Fruit of that they plant not) But, as he saith in the same place, Of good men in *Rome*, its so hid, that one can scarce see it in most clear Light in their throng Court or Market, it is so rare in this Roman Tribe. But in his *Colloquies* (you will say) he is *Fuerile* or *Facetious*, and his sayings there have less weight; but its said in the same place, In the Person of the Priest, thou handlest me with a Jest, in no Jestling Matter. And to the Duke of *Saxony*, enquiring seriously enough, he answered weightily enough, *Luther* must not meddle with the Popes Crown and Priests Belly. *Laconic* short Speech is as piercing as their sharp Arrows, if shot by a strong Arm; Tropes are called the Nerves of Sentences, as Schemes the Coulers. *Ironies* are Rhetorical Instruments, as well as *Metaphors*, and

His *Moria* cost *Carpenfis*
the Labour of many Books,
if not his Life; and him-
self a long Vindication.

some will have it, that wise men covered true Matter with Fables to make them take with the Vulgar. Parables in their place, if true, and rightly understood, are even to wise men as per-

tinent, if not so proper, as Paraphrases (*Nathan* caught *David* in a Parable) But if in them they judge him more serious, and had rather hear him there, do. In his Paraphrase on *Luke* 11. there their *Erasmus* comes nearer to their business of Tythes: *Wo unto you Pharisees, for ye Tythe Mint and Rue, and all manner of Herbs; and pass over Judgment, and the Love of God, &c.* But here by the way, first, note what *Beza* Paraphrases upon the place, that *Erasmus* may the better be understood: 'Ye Tythe, ye Decide, Determin or Conclude, that a Tenth is

'to

' to be paid by the Law of God. By this, they that were Co-
 vetous determined for themselves, as ours do; and their Judg-
 ment is there spoken of, not their practice in paying, AAs 23. AAs
 but receiving, for they were principally, though not 4.
 all, of the Tribe of *Levi*, who received and de-
 voured Widows Houses, that had little but Herbs, as well in
 Tything as Praying; for the Word *αποδοτετες* *To Tythe*, signi-
 fies as well to receive as to give Tythes; which if *Radbertus* had
 considered, he had not been put to such a puzzel, how they that
 were *Levites* paid Tythes. To which Interpretation the Op-
 position fitly answers, ye pass over Judgment, which *Beza*
 notes to be, 'just and equal, the Precepts of the second
 ' Table, to love thy Neighbour, which devouring Widows
 Houses, and Tything their Herbs did not answer, that
 was not Just and Equal. And *Erasmus* on the place taxes
 their Inequality, as if the *Levites* only were regarded of
 God, or care were only to be had of them, they did their own
 business, under pretence of Religion, tything Mint, &c. 'What
 ' belongs to your profit, (as he paraphrases) you superstitious-
 ' ly regard, what to help your Neighbour you neglect. These
 ' things which God commanded for a time to be kept according
 ' to the Flesh, you ought not to omit, but those things which
 ' God would have to be done as perpetually good & acceptable to
 ' him, ought first of all to be performed. Now here consider
 of what sort of things he reckons Tythes, not perpetually good
 and acceptable to him, only commanded for a time. 'Phari-
 ' saical Ceremonies (saith he on the same place) which consist
 ' in Corporeal things, have this property to beget finding Fault,
 ' evil Suspitions, perverse Judgments, Dissention, Hatred and
 ' Strife, the special Plague of Gospel Godliness. What have
 they begot in *England* else? not Gospel Godliness, for that
 consists not in such things, as is declared in their *Common-Prayer-*
Book concerning them, saying, 'Christ's Gospel is not a Cere-
 ' monial Law (as much of *Moses* Law was) but its a Religion
 ' to serve God not in Bondage of the Figure, or Shadow, but
 ' in the Freedom of the Spirit. And before, 'St *Augustine*
 ' in his time complained, that they were grown to such a number,
 ' that the estate of Christian-People was in worse case concer-
ning

ning that Matter, then were the *Jews*. And he Counsell'd, that such Yoke and Burden should be taken away, as time would serve quietly to do it. But what would *Augustin* have said if he had been in our Dayes? It might be said, not the burden of the multitude of Ceremonies only, but of one Ceremony only, heavier then ever it was upon the *Jews* (for they were never compelled, or had treble taken from them, or imprisoned) the Yoke of Tythes, as *Alchwin* calls them, which the Apostles would not lay upon the Brethren, nor the holy Ghost, as a necessary thing. Neither yet did *Augustin* in his time (wherein Ceremonies began to abound, & the Apostacy think it necessary that the Priests should go to Magistrates and require them for themselves, and shut out the Poor (if that Sermon of the time be his, for *Selden* saith it hath been doubted, seeing another supposititious Tract under his Name hath the same very words) for he calls them the Poores Tribute, not theirs; and says, God reserves or requires them not for his profit, but ours: then not for the Wolves to devour us, to feed them. And *Ambrose* says, What is it to give Tythes, but to give neither less nor worse at one time or other to God. Here he clearly stands on the Morality, not Ceremony. And so must needs *Augustin*, seeing that which he exhorts them to offer to the Priests is Sacrifice, or that which is tasted or offered (*Libamina*) not Tythes, which he saith, the Lord hath reserved to himself by his Assigns, the Poor, (*Prov. 19. 17.*) not the Proud which he resisteth. So *Cajetan* interprets the Fathers, That they understood it exemplarily; that is, that they stood on the Morality of it. (For they are only to be followed in Morals, else we fall into the Heresie of *Novatiana*.) And they spoke in Exhortation by allusion or resemblance (usual there) which the Christian offerings had to the *Jews's*, not in Disputation. So their Argument is Rhetorical urgent and perswasive; not necessary, cogent and demonstrative. And *Erasmus* sayes, *Augustin* invented the Distinction of Moral, Ceremonial and Judicial, for Teaching sake [not Disputation] and that if it be discussed it hath many Scruples. And if he should urge Tythes otherwise than by a Metaphor and Allusion, he should confound his own Invention or Distinction, and create thereby Scruples about it himself, seeing he doth not clear them

them to be Judicial, nor *Hales* neither; and do not clear but cloud by their Distinction; neither proving them to be Judicial distinct from Ceremonial; neither proving Judicial lawful in the Gospel Times, which (as is said before) the *Greek Fathers* account unlawful (upon the same account they were formerly) and a Mortal Observation, seeing the whole State was Ceremonial. And *Melancton* sayes, absolutely they are abolished with Ceremonial. And upon what account then can they be restored, unless we should hold that the Law of God may be dispensed with by man, which saith, *God is not Worshipped with mens hands*; which he must be, if he be Worshipped with Tythes; for without mens Hands and their Labours they will not preach the Gospel, nor Worship God, some will say it plainly, and the Nations see it plainly, both in this Age and formerly; for in a Realm of Nine Thousand Parishes, and Twenty Six Cathedrals, not Two Hundred of them stood to their Consciences Testimony in the former Age: And in this Age, though it hath not been observed what certain Number have, yet certainly it hath, that the far greatest Number have not; and as certainly that Tythes have been the Impulsive cause, at least, the *Causa sine qua non*: The hyle Matter or Wood, without the Approximation, whereof that their Zeal may be kindled with this Kitchen-Fire, as the Popes with Purgatory's, it will not burn, without 1500000 l. per an. according to the Account, at least, the Observation of him that wrote the Tract, *Omnia comesta a Belo*. Is not this great Bel-y-God, that eats and drinks so much, if that prove a Deity? Has not this Poyson been a long time in the Church, if it hath ever since *Constantine*, above Bish. Jewel
1300. Years ago, as is famously Reported and on Hagg.
Noted by several, and yet without the appurtenances of Tythes? *Salust*, in the beginning of his History, *Catul*. sayes, That Nature hath formed Beasts, looking down and obeying the Belly; but all our Virtue is placed in the Command of the Mind, with the Service of the Body; so doth *Ovid* in the beginning of his *Poem*. These were *Heathen*. May not these judge those that are called *Christians*, whose Teachers are obedient to the Serpent, that like him they go upon their Belly to make *Archiefs* and

and *Epicures*, and turn *Christendom* into *Debauchery*, and make it worse than the *Heathen*, who even for *Worldly Glory* could despise inferior Interests; but these pretending to superior Glory, fall below them in these, which must needs argue either less Faith or less Fortitude or Virtue, to maintain and prove it to the World, who sayes, Shew me thy Faith by thy Works, which only convinces them of it; Doth *Job* leave God for naught, said Satan? Doth he lose any Temporal in Faith of Eternal? And said a Pope, This Fable of the Gospel hath got me so much. What other can People think of his Nephews following his Rules, enjoying his Possessions, keeping Market in his Houses Consecrated by him, wearing his Liveries, trained up in his Language and Learning? Christ himself said to his Followers, *You shall know them* (not only by their Voice, but) *by their Fruits*. And do not these Fruits, with other Practices of them and their Followers conclude, that in their Minds they make this Conclusion, as may seem dangerous and desperate, which one (*Fe. Wi.*) did utter in Print, in his Book, 1650. viz. 'By this divined Hell after Death they preach to keep 'King and People in awe to them, to uphold their Trade of 'Tythes and New-raised Maintenance. And so having blinded 'both King and People, they become the God that rules, p. 20. And again, 'Indeed the subtil Clergy do know, that if they can 'but charm the People by this their divining Doctrine to look 'after Riches, Heaven and Glory after they are dead, that then 'they shall easily be the Inheritors of the Earth, & have the deceived People to be their Servants.' Tmay be the Man spoke others Belief, not his own, which the Clergy through their Practice drew them to believe: For so their Lives may make men believe they do, they being as without Hope, and without God, in the World. We see manifold Instances thereof, even among the chiefest about us in their Parishes; so that we have heard some of their own complain with Tears, 'Alas! what can we say, 'what can we think, when such men, viz. Priest, Church-Warden 'and great Men, coming from the Bishop, the same Night make 'themselves and others Drunk, that they disturb their Families 'and their Neighbours.' And then after a while they come for the

the Charge of their Worship, with *Paul's* Scripture, *Let every Soul be subject to the Higher Powers, &c.* and will hear no more Answer; but cry, *Will you Pay it? Will you Pay it?* As if we must not mind what is Lawful, but what is Commanded. If so, *Homer's* Scripture might better become them, used proverbially, ἄλλ' ἐκ Ἀρχῆς ἐστιν Ἀγαπήμωνος ἡ πόσις διμῶν. 'When (as *Erasmus* hath it, *Adag. damn.* 1530.) 'men confess the thing 'honest to be done, but the contrary pleases them, whose will 'more avails, than reason of equity. By which all Laws become Laws. For as *Melancthon* saith, What Laws agree with true Reason are Natural, and of the Rule of the Law of God: And *Luther*, 1 *Tom.* pag. 423. That Law is in some manner naturally known. Divine and Natural Laws are the Rule of other Laws, which otherwise are not Laws, but the Corruptions of Laws. 1 *Tom.* p. 303. *De Libert. Christian.* In the same place he saith, Ceremonial and Judicial Laws not Natural, are proper to *Moses's* polity, and belong not to us, seeing God utterly destroyed it. And that the *quota*, the Number Teath, (or Tythe, which is all one) is not Natural, but the *aliquota*, that stands in equity. (That we do not deny, as is said afore.) *Luther* also looks upon them that are called Tythes as Divine Vows and Offerings, given not to them (Learners or Teachers) but to God: And whereas *Christ* saith, *Whatsoever ye do to the least of these that believe in me, ye do it to me.* So (saith he) this ought to move us to help the Studies of Learners and Teachers. If thou Vowest or Promisest the Defence of Schools, keep it, let them not be starved in our Fulness. *Als wens unser her got selbs sunteffen, und mu'st sonst hunger sterben*, on *Gen.* 28. *Tom.* 5. p. 399. He stands on Vows and Equity, and Believers of Tythes. And in his *Preface* to his first *Tome*, he commends greatly the Works of *Melancthon*, who on *Mat.* 8. saith, *Mat.* 23. '(Christ) would take nothing from 'them, when the Priesthood was not yet abolished, 'and he was a Citizen of this Church, he would be Officious. 'It was also to teach the Priests, that their Sacrifices held forth 'the *Messias* (not Merits) as some few did believe, &c.— 'The Church ought to give to pious Teachers necessary Helps of 'Life,

Tom: 3. pag.
324.

'Life; as the Lord saith, *The Labourer is worthy of his Meat*,
'as the Gifts were given to the Priests.

Here it appears that *Melancton*, *Luther* and *Erasmus*, chief Pillars in the beginning of Reformation, did not judge Tythes or the Tenth to be any other but Ceremonial; which *Erasmus* in his *Apologies*, p. 942. defines, 'Whatsoever is done outwardly be-
'longing to divine Worship, or to Religion, is a Ceremony. As also Two Modern Domestick Bishops, in their Real Character *J.W. & W.L.* A Ceremony is a Mode external with which things are accompanied or done, both which agree to a Tenth assigned for the Worship of God. And *Erasmus* saith, 'Turn over all
'the New-Testament or Instrument, and thou shalt not find one
'Precept which belongs to Ceremony, &c. pag. 944. *Paul* saw that Ceremonies were instituted for a time, and must grow old at the vigour of the Gospel. And that Tythes belong to the Worship of God, is apparent from the Scriptures afore-cited, as also from *Nehem.* 12. last. where to pay Tythes is called *Sanctifying*. And *John Selden* who was against the divine right of them, yet calls them a holy Revenue, and they themselves will call the denying of them a robbing of God. 2dly, As they exclude the *quota* part the tenth as Ceremonial, and excluded by Christ from his Worship: so they judge what is to be given is to be given to them that are true and pious. 3dly, By them that are taught by them; as a thing reasonable. 4thly, I do not find that they ever judged it necessary to be compelled by the Magistrare, neither do we find it in all the Scriptures.

Peter Martyr also an Eminent instrument in the Reformation, and sent for over into *England*, to help it on in *K. Edward's* days, and Teacher in *Oxford*, as then he disliked Ceremonies, so he continued after in *Q. Elizabeth's* dayes to signifye the same to his Friends by Letters as may be seen in one dated at *Zurick*, *Nov. 5. 1560.* and in another adding his dislike among other things in partikular about the Churches patrimony, and penalties about Religion. But the stream was strong in *England*, running in the old Channel, where the Pope had always a good Patrimony, not easily to be parted

parted from by him, and his Nephews after him, *England* being esteemed his White Ass, willing to bear whatsoever he laid upon it, which by Forreigners was noted, for *Erasmus* brings *England* as an instance of the cruel exaction of Priests, whose words are these in his Annotations on *Tim. 5.* which is a work serious enough. 'This place is to be noted of them who with
'such Cryes and such Tyranny, extort Tythes, and more then
'Tythes from the Poor and Laity; nor understand that the Law
'forbids to muzzle the Mouth of the Ox that is threshing or
'treading out the Corn, that is Teaching, Admonishing, Exhorting, doing holy things and supplying other Priest offices.
'I admonish some Priests that are too violent and rigid in exacting Tythes, and not content with these, suffer not the Consciences of the Laity to be quiet exacting also the Tythe of
'Yearly gain, which is often uncertain; which is done especially among the *English*. Which spoil the Poor, which the
'Pastor ought to help with his own Goods, who with Tythes
'feed their Lust and Excess, who never remember their duty, nor teach, nor admonish, nor comfort, nor defend, nor shipe before their Flock. And this I say, not that the Lay-people
'should be slack toward their Priests to do them good. To whom if they be good no equivalent favour can be repay'd;
'but that we should remember our duty in Course. Thus he there. And in his Annotations on *1 Cor. 9.* thus.

'At this day how great a burden, is it to bear some Tyrants
'more truly then Bishops. Who as each are greatest, so they
'fall heaviest on the People, &c. And on *2 Cor. 6.* That is
'to be noted how much such an Apostle humbles himself, even
'towards them that had sinned: when now far unlike to him,
'they found nothing but commands with a wonderful Leishness,
'Excommunications, Curses, &c. On *2 Tim. 4.* Oh Apostolical
'stuff, a Cloak which defends from Showers, and some Books,
'no doubt sacred. Now Horses, &c. and other things which I list not repeat. In these Annotations serious enough, letting pass his Pilgrimage, and Exorcism, and other things wherein he glances upon the *English* gulled with gainful Religious deceit. But again concerning Ceremonies, *Apol. p. 944.* 'If an indiffe-
'rent

'rent plague lay hid in Ceremonies, *Paul* would not so sharply cry out against them in all his Epistles. *Paul* was not so fierce against any as they that sought to abolish Christ by *Mosaical* Ceremonies. Christ in the New Testament instituted no Ceremony. And they that set up the old Priesthood with Ceremonial tenths abolish Christ and his Ministration. Which Tenths *Epiphanius* makes one of his three instances of Shadows and Images, contained in the Law, *lib. 1. ord. 8.* making it equal with Circumcision which *Paul* makes an obligation to keep the whole Law, and to fall from Christ. And is not upholding a legal Priesthood of equal force? which Tythes do, which all agree to be Ceremonial, a tenth part as to the Number; And they that pay a tenth upon no other reasonable ground, but because it is commanded, or because it is written, are observers of the old Testament Law. The tenth the Name shews the form of (and denominates them) Tythes. The matter, the substance, the morality, the Maintenance that Christ and the Apostles allowed, that the true Labourer should not want we deny not.

But we cannot uphold an Antichristian Ministry with that which Christ has abolished, and act by compulsion in things belonging to the Worship of God, contrary to our Consciences, and best examples which here we produce; and even those whose Authorities the first Reformers, here followed in other things, but not fully as in this and other particulars, wherein they were resolved to keep up the Church, in outward splendor, as might make it every way considerable in the Eyes of the World (*Eccles. Hist. p. 220.*) which was not the honour that came from God. It is a weighty consideration also to us *English* especially who labour notoriously under this burden or Yoke of Tythes, (as *Alchwin* our Country-man termed them to *Charlemain* who made the first general Law for them, A. 800. as afore) If we mind how they came to be so vigorously imposed and received amongst us, so soon from the eminent Examples of two *Saxon* Kings, first the practice of King *Offa* who to expiate his murder of innocent King *Ethelbert* gave a tenth of his Estate, to satisfy the Pope, and appease his Ghostly Father. The other, the strict Law of King *Edgar*, who after the like manner having killed

killed one of his Nobles to have his Wife, to appeale the Pope, and expiate the Sin, did make a Law, with a severe Penalty, for all his Subjects to pay Tythes: so dealing worse than King *Offa*, which was but particular and exemplary; but this general and compulsory, though thinking to do better, as he thought, who first made (but so unwillingly marred) the Pope of *Rome* a Prince. For by these means they set the Clergy over them, which is not com'd off till this day. For the disposing of temporal Possessions by the Laws is entail'd to them in case of default of Heirs conformable to their Canons and Sentiments in spiritual matters. The Heir to the greatest Estate cannot quietly enjoy it without their approbation. But some may say 'tis contrary, and we have got their Inheritances intailed on Impropriators. But 'tis lately shown how they came by them, by Murder and Adultery. The K. *Edgar* with his Penalties and the Pope with Curses scared them out of their Wits or Understandings and so out of their Labours and Goods, which they entailed on their Posterities as long as their Posterity inherit their Extasy and Apostacy. And after many Ages another King his successor took some of them from the Pope and his Clergy, and their Successors, who used formerly to share by connivance, as is noted of K. *Hen. 7.* Church Hist. P. 140. Now if they were cheated out of them by the Popes and forced out of them by the Kings, what they had taken from them in their time while in their own possession, and partly it may be with their consent, had been sufficient, and not to take from their Posterity what they never received from them, nor descended from them, the increase of their Labour, Care, Stock and Charge, without which nothing would come to Priest or Impropriator. And that these two are one in the substance, and so fitly joined in one in this particular, may appear sufficiently for this Reason.

Because these Tythes that are paid to Lay-men came Originally from Church-men, which may appear from this, that where Tythes are paid to them, there are none paid to Church-men, which is an Argument they were either taken from the Clergy by the Kings, or by the Lords of Mannors, convey-

ed by Arbitrary Consecrations, or came upon real Compositions with the Clergy, and so derived out of the Church upon Consideration of Maintenance, without which, or a Discharge from them, none of those Lay-mens Tythes to them are allowable by the Law, but from the Statutes of Dissolutions, which none can deny to have come from the Clergy, taken from them by K. Henry the 8th. Also, there are no mention in the *Monuments of England* of any other Original of them, as *J. Selden*, a learned Antiquary and Lawyer, by his search, has observed; see his *History of Tythes*, p. 293, 398, 402. And upon this ground to pay Tythes to Impropiators, will appear to be of the same Nature, as to pay them to Farmers of them of Parsons or Vicars, which is upon Consideration allowed for their Maintenance, which their profit out of them may exceed 100 l. or more, sometimes. Now if these Farmers upon Composition with the Priests, should after Forty Years Prescription by any means get them from the Priests, as the Priests did from the People some Hundred Years ago, were it not alike? For before they paid them Voluntarily, but after Forty or so many Years Prescription, they required them of Right, and compelled them, as appears in the Complaint of *J. Wickliff* to the King and Parliament, under K. Richard the 2d, saying, 'Whether this be Reason to Constrain the Poor People to find a Worldly Priest, sometime unable both of Life and Cunning, in Pomp and Pride, Covetise and Envy, Gluttonny, Drunkenness and Letchery, in Simony and Heresie, with Fat Horse and Jolly, and Gay Sables and Bridles, Ringing by the Way, and himself in Costly Cloathes and Pelure, and to suffer their Wives and Children, and their poor Neighbours perish for Hunger, Thirst and Cold, and other Mischiefs of the World. Sith within few Years men paid their Tythes and Offerings at their own Wills free to good men, and able to great Worship of God, to profit and fairness of holy Church, fighting on Earth. Where it were lawful and needful that a Worldly Priest should destroy this holy and approved Custom, constraining men to leave this Freedom, turning Tythes and Offerings into Wicked Uses, *Seld.* pag: 292. After the *Latern* Council, wherein

wherein the Pope and his Council decreed; That Tenths should nor be paid otherwise than to the Priests of Parishes, after some time that the People were drawn to give them so, the Priests having got a Prescription, demanded them of Right, and would have them *Nolens Volens*. Now if the Lesser of them or the Compounder for them from the Priests, should after so long a time plead a Law to confirm them to them, paying the Priest the old Composition, which it might fall out, might not be a third part, in time, by reason of the Alteration of the Increase of Agriculture in some places, the Increase of Houses in Parishes in others, as *Stepney*, &c. and the alteration of the Value of Money, as appears by the Laws, and by History. This is of the same Nature still. They are given or exacted under the Original Notion of maintaining the Priest-hood, and the Popish Priest-hood: And if the Pope had the same Power he had, or the Power he would have, and claims, he might bring them all again to be paid, in kind, to the present incumbent, by the claim made to them by divine right, according to his *Canons*; as appears by the private Discourses of Pope *Paul* the fourth, with the *English* Ambassadors, saying, That the Church-goods ought to be wholly restored; saying also, That his Authority was not such as to prophane things dedicated unto God: And also told them, That the *Peter-Pence* ought to be paid as soon as might be; and that according to the Custom he would send a Collector for that purpose. He closed his Discourse with this, That they could not hope that *St Peter* would open to them the Gates of Heaven, as long as they usurped his Goods on Earth. But seeing without some fair Promises to confirm the Lords and Gentry in their Possessions, *Heilins Hist. of Q. Mary.* in them nothing could be granted on his behalf, he must be content to dispencc with them with some good words for his Supremacy. But if things had gone on here with as good success for his part, as they did contrary, his Toleration of the Gentry would have prov'd but Temporary, & he would have accursed them for Saeriligious, as soon as he durst, as he did *Q. Elizabeth.* For though this *Saturn* were confined to his *Latian Hell*, as he was expelled hence, yet he was but as chained still, retain-

ing his old Nature. And if he were but bail'd thence, as he was then for a time, he still would play the Devil again, and would be *Abaddon* and *Apollyon* to destroy the Earth, the best part whereof he had got once in *England*. So as Tenth came originally from *Rome*, they would return thither in the Reversion; and in what sort soever, or to whomsoever paid, they were in consideration of maintaining that Ministry. But if they should be given to a true Ministry, yet they were a *κακοποιία*, a Wrong Zeal, an Evil Imitation of *Moses* Law; disannulling Christ's which disannulled it. And if their rite were further, and a Condescension to the *Jews*, the more tolerable Customs of the Nations, whose Superstition (according to *Epiphanius adv. Heres.* lib. 1. p. 9.) was from *Serugs* Time (Great-Grandfather to *Abraham*, who paid Tythes) and passed from *Egypt* into *Greece* by *Inachus*, and *Cadmus* the *Phenician* about the Time of the Law (and the *Greeks* Tythed) and continued to his Day. Then they may have a further original, to which they may revert after the abolishing of the other; and they may not only expect the Tenth of the Spoils, after the Example of *Abraham* giving them to *Melchizedec*, but the Tenth of the

* *Sammes Brit.*
p. 451.

Seld. History of
Tythes.

Captives also, * after the Example of the old *Saxons*, who used to Sacrifice them to their God, either to *Tantan*, as *Sammes* relates out of *Sidonius* (or to *Neptune*, as *J. Selden*) when they paid their Vows, and drew forth every Tenth Captive by *Lot*; and the old *Brittains* also, and many other Nations; *Alexander* ab *Alex.* lib. 6. c. 16. reckons up above Twenty. And the Example of *Agamemnon* is famous, Sacrificing his Daughter, to have good Wind to the Wars of *Troy*, about the time of *Jeptha*, who Sacrificed his. So that Ceremonies may not be originally from *Moses* Law, but of that kind wherein the *Gentiles* exceeded, but limited to them to whom they were allowed. After which sort *Sammes* thinks Christians thought it necessary to comply with some Customs which the *Heathen* of those Times would not be weaned from. For Ceremonies belong not to Perfection, but Imperfection, and were permitted

permitted as to Children for a time, which Christ abolished, bringing in that which is more Perfect. And taking them in their largest extent, according to their Definition before, there are none allowed or to be imposed in the Worship of God, but by God himself: He is to appoint His own Worship, not Man; He to appoint and ordain his Ministers, not Man; He has not committed that to Man: Let the Pot-sheards strive with the Pot-sheards of the Earth. He allowed to the *Jews* what he in his Wisdom pleased, by the hand of his Servant *Moses*; and in the fulness of Time, in his Wisdom, he took them away by the Hand of his Son, the Mediator, breaking down the partition Wall between the *Jew* and the *Gentile*, and the Hand-Writing and Ordinances. And after, in the Dissention between the *Jews* believing and the believing *Gentiles*, he by his Spirit allowed what seemed good to him, as necessary for them at that time.

*Prologu. to the
old Translation
by the Lollards.*

It seemed good to the holy Ghost, and to us, said the Apostles, to lay upon you no other Burden, but these necessary things, whereof some were necessary for the Time. Again, These things say not I unto you, saith the Apostle, but the Lord, let not the Wife depart from her Husband, &c. So that in all Times only the Lord alloweth or imposeth the Forms in his Worship and in his Worshipers, not Man. And before, Christ saith, *He that puts away his Wife, which was permitted under Moses for the hardness of their Hearts, save for the Cause of Fornication, committeth Adultery.* So that no man can dispence with the Law of God, but God himself; and no man innovate in the Worship of God, but God himself by his Spirit. Men may counsel, as *Paul* saith, but not command in these things. And where the Spirit is pretended, and discerned to be false, Seld. 8. 10. it is not to be obeyed, though they use their Form, *utpote Divinitus inspirati*, as inspired of God, which only the Word, not Sword, can decide. *Phil. Heilbrunner. D. eminent at Lavinge, Anno 1591.* dedicating his common places Theological, on the Epistle to the *Galatians*, to *Charles* the Count Palatine, of the *Rhene* upon the place of Christian Liberty, p. 191. hath this Rule, viz. 'Let us not subject our selves or others servilely
'by

‘by the Yoke of indifferent things subjoyning, *Gal. Cap. 2.*
 ‘Neither *Titus*, who was with me, being a *Greek*, was compelled to be Circumcised. Then are not we, which are not *Jews*, especially at this time after they are waxed old, to be compelled to pay Tythes, which was none of these necessary things at that time, seeming good to the holy Ghost, neither at this time.

Ibid. ‘If thou being a *Jew*, livest after the manner of the

Gentiles, and not as the *Jews*, why compellest thou the *Gentiles* to *Judaize*. But now, why do those that are no *Jews* compel us now to live as do the *Jews*; nay, as the *Jews* do not now neither, for they pay not Tythes, which were only to be paid in that Land which God gave them? *Cap. 5.* ‘Stand therefore in the Liberty, where-with Christ has made us Free, and be not again entangled with the Yoke of Bondage. But the Yoke of Tythes, (as *Alehuin* calls them) we are so far entangled with, that what way soever we look we are intangled, by the *Papists*, *Protestants*, *Presbyterians*, *Impropiators*; We are implicated on every hand as a Prey with this Ceremony of Tythes, which though it hath run through the Vein of the *Mosaical* Institutions, and so been Consecrated, and warm’d as it were for a time, during its Passage, as some other things have done, and some have retained their warmth and tincture, for a while after, yet having passed that they return to, and retain

And *Cain* first offered. their first Nature, the Heathenish, out of which ’tis probable they have issued at first (for *Adam’s* Tything is but a Popish Fable) there being so many

Monuments of them amongst them, and no probability of coming from the *Jews*, from which no Testimony can be given of their receiving Ceremonies, but the contrary is very evident from Scripture-Testimonies. In Instances of the Monuments

Cap. 3. of Tythes among the *Gentiles*, *Selden* writes a whole Chapter of ten pages, but yet that learned

Antiquary does not bring one of their receiving them from the *Jews*, nor of Tythes originally after from Lay-men; and ’tis probable none can, seeing he does not on a Subject he seems to favour upon such a pertinent opportunity proper to the Discourse. The contrary is probable, seeing *Epiphanius* and the Scriptures

Scriptures date Heathenish Superstition antienter than *Abraham's*
 Tythes and Swearing; For the Scriptures say, *Your* Job. 24. 2.
Fathers lived beyond the Flood and served other Gods. 14. Judith.
 So also its probable Swearing did, against which E- 5. 6, 7.
rasmus is, as Ceremonial, as we have cited in *Our Treatise of Oaths*,
 from his Paraphrases; which contrary to our Adversaries Inter-
 pretation of him, he clears in his *Apology* to the Drs. of Page 674.
Paris, Expostulating with them, 'Why they accuse him
 'and not the primitive Doctors and Fathers which say such things,
 'and whose Books are full of such things, as that concerning Ce-
 'remonials the Gospel did add to the Law as more Perfect; that
 'is, as if many things were Lawful to the *Jews*, which were
 'not Lawful to *Christians*; and as if the Gospel Doctrine were
 'far more Perfect than *Moses's*. The Primitive Teachers of
 'the Church in very many Places say, *The Gospel requires Per-*
 '*fecter things than the Law required*; calling the Law, not the
 'Spiritual and hidden Sence, but the words of the Law, ac-
 'cording to the common Understanding of the *Jews*. The
 'Command which the Pharisees confels in the Law to be the
 'greatest, *Thou shalt Love thy Neighbour as thy self*, did Christ
 'add nothing to this Command, when he says, *Love your Ene-*
 '*mies*, &c. So he. So also God has brought in a more Perfect
 High-Priest (and Changed the Priest-hood that re- Heb. 9. 9.
 ceived Tythes, *of the first Tabernacle a Figure, for*
the Time Present as able to make them that did the
Service Perfect, as pertaining to the Conscience) Verse 14.
who through the Eternal Spirit offered himself with-
out Spot to God, purging the Conscience from dead
Works to serve the Living God. And brought in as for Swearing
Truth-speaking; so for Tythes, the Substance of them *Mercy,*
Hospitality, Doing Good to all, especially to the Household of
Faith; and Double Honour to them that Labour in the Word, for
their Work sake, as *Clemens Alexand.* and almost all agree;
 (yea, even *Walden, Wickliff's Adversary*, acknowledges only
 the Substance, which we do not deny) except the Popes Cano-
 nists, and some Protestants, which are as averse to Impropria-
 tors as we, who have written exceeding sharply against them,
 some calling them, *Judas's Eldest Sons*, as one Doctor
Dawes.

Dawes amongst many bitter Invectives against them in a Sermon preached before the Judges of Assizes. The instances of this sort might be very numerous, divers Treatises being written of late Times by our Country-men concerning the Divine Right of Tythes, which are read in every hand, as *Selden* witnesses, Cap. 7. §. 5. P. 175. whose Arguments against Impropriators I omit, together with the Arguments against Tythes by

Vol. 1. P. 602,
 &c. 699, &c.
 633, 353, 193.
 Vol. 2. p. 82

William Thorp, Walter Brute, and others, laid down fully in *J. Fox's Acts and Monuments*, read in every hand, where also mention is of *Ger. Sagar*, Vol. 2. p. 420. mentioned also by Bishop

Usher, in his Book, *De Successione*, and by *J. Selden*, p. 168. who, with his Followers, denyed Tythes and was burned.

These I leave to be sought by others, having at the beginning herein but only aimed at a little Direction for Assistance in the Search of the Truth in these things, but Testimonies accruing with the Observations thereupon are com'd now into this Tenth Sheet, the Priests part, which no doubt they will accept, and willingly enough joyn issue against Impropriators, and we shall not want

In the Manu-
 script Copy.

Votes from them against their exacting Tythes, could they but get Superiors to joyn theirs with them; the Impropriators, (unless they would yield up their Tythes) should be in as bad a Case by them, as we are by both. And that they do not Excommunicate them particularly, as they do us, appears but their partiality, because they are great, and so dangerous to meddle with, and have Gold Rings and Gay Apparels; which Respect the Apostle *James* reproveth among the primitive Christian.

And some whole Nation hath Detained them, as *Bohemia*, two Hundred Years ago; & some considerable Members of others.

For they curse them in General in their Writings, as the Pope does Nations, accusing them of Sacrilege, and are not afraid to speak Evil of Dignities, (in that sense they accuse us) and of the Laws and Kings that took Tythes from them; though they will plead to us their Authority in giving them to them: Yet they will not own it in taking them away. And he that has Power to give, has Power to

to take away. I shall Instance one for many, being an eminent Polemick, stiled, *Doktor and Professor of Divinity*; whereof he handles a Thousand Points in that Work, Dedicated to King James, the Arch-Bishop of Canterbury, the Bishops of London, Lincoln, and the whole Church of England, viz. Andrew Willet, his *Hexapla*, in the close whereof, the last Moral, writ against Sacriledge in detaining the Churches Goods, in smart and very full Expressions; at length follows an *Objection*, thus :

" *Objeēt.* Parcius ista, &c. Let
 " Men speak for themselves, they
 " have nothing but what their An-
 " cestors left them, or what they
 " dearly Purchased and well Paid
 " for. †

" *Answer :* And were these
 " Church Revenues left you by
 " your Fathers? Alas! so the
 " holy Vessels came to *Belsazar*
 " far from his Father; and yet
 " whilst he prophaned them, after his pleasure, the hand of
 " God came forth against him, and he dyed for it, *Dan.* 5. 2. &
 " 30. And, 2dly, Did you indeed purchase them, *bona fide*?
 " He dealt not faithfully with you, that sold you what he had
 " no right to. Tythes are entailed by God upon his Ministers
 " *Numb.* 18. 21. Neither the Pope, nor K. Henry 8. can cut
 " off an Intail which God hath ratified. And therefore *Caveat*
 " *Emptor* (Let the Buyer beware) had been a good Watch-word
 " in time. 4. For now poor Souls, you are found Guilty of
 " that Sin of Sacriledge, which as *Plato* but an *Heathen* man
 " shall tell you, is a kind of Hellish Fury, as it were by way of
 " Vengeance for your other Sins. [So he goes on against that]
 " 6. It is a good Admonition which is given by *Lorinus*, Let
 " these Lay-men take heed, who have a grant of Tythes upon
 " this Condition, that hereafter they must make Restitution,

L

"left

† See Fuller's Church-History
 Book 6. §. 5. p. 337. how dearly
 many of them were bought, viz.
 Misf. had a Religious House of
 considerable Value given her for
 a Dish of Puddings that pleased
 K. Henry's Tooth. Some set at a
 Game at Play Some Exchanged
 for other Lands, at Undervalue,
 Woody for Bare, &c. Some given
 to Courtiers for a Largess.
 One he instances, a share whereof
 was valued at about 240 l.

"lest they be involved in the Punishment of Eterna! Damnation.
 " Let them consider, that those Tythes are given by their Neigh-
 " bours upon this Condition made by God himself, that their Souls
 " should be fed. And our Lawyers say, The Benefit is not due,
 " but for Performance of the Office.

" Object. *But we have Vicarages indued to feed their Souls,*
 " &c. *they must take Care.*

" *Ans.* A simple Benefit scarce sufficient to buy Books, &c.
 " A simple Benefit must needs have a simple Priest, to the Peoples
 " Souls are famished, whilst their great Lords are fed with their
 " Tythes, and all this while are guilty of their Blood, who one
 " Day shall find the Truth of that which Solomon hath said,
 " Prov. 20. 25. *It is a Snare to a Man who devoureth that which*
 " *is holy.* No better shall it be to him than the Gold of Tholoz-
 " to Q. Capio, which he had taken from the Temple, to the
 " Ruin of himself and all his Family. Consider what I say,
 " and the Lord give you Understanding in all things, 2 Tim. 2. 7.
 Thus it ends. Perused and Finished by D. P. S. Dr. of Divi-
 nity. But it ends, as I have heard many Priests Sermons, in
 Begging.

But to come home, Let them consider, that those Tythes they
 themselves enjoy, are given by their Neighbours upon that condi-
 tion, that their Souls should be fed; and that the Lawyers say,
 the Benefit is not due, but for Performance of the Office.
 They can be fierce against others, but where it comes home, and
 they become Impropriators for term of Life, as usually it proves,
 the Case is altered. The Neighbours may starve then, or be
 fed with Husks once a Quarter, and a poor Priest read Prayers
 all the rest, in several Benefices, or parts of Parishes. And those
 they do account deceived may long enough go astray for them,
 before they go after them, unless it be to hunt and devour them;
 not feeding their Souls: but if they have got any thing, they
 will send for a Tenth of that, or what the Law will give them,
 by those that farm them of them, that will be as ready to say as the
 Impropriators, *They have nothing but what they dearly paid for:*
 yet never visit them in Distress or Sickness; but abuse them if
 they

they Reason with them; and will not be satisfied with *Caval Emptor*, but will cry, *The Law and Obedience*, as much as the Impropropriators can do; and call *Rebells* and *Disobedient*; and if they question the justness of any Law, say, *They speak Treason*; or if we bring the Example of *Daniel*, they say, *We compare Christian with Heathen Kings*. But these can bring him and *Belshazzar*, and joyn *K. Henry* with the Pope, accusing them with Sacriledge, and dedicate it to the King; and yet these give us no bad Example, neither, do they? what Authority speak these men by? that their's are not questionable about others Goods, and our Defence so heinous about our own Goods and Consciences. We have both their own Example in that which is wrong, and also the Example of those that were in the right, by their own confession, and also as eminent as they in Learning and Degree, no contemptible men, as the Martyrs, the Purchase of whole Lives they have seized, I mean in Profession, as in particular, *John Philpot*, Martyr. The Son of *Peter Philpot*, Knight, an Arch-Deacon, and very Learned, and of great Parts, as well as Godliness, as appears by his Disputations at *Oxford* with the Popish Bishops, and in his fourteen Examinations before them; as also in his Letters, in one where-
of to the Congregation he writes thus; 'Ano-
' ther sort of Persons do make them a Cloak for the
' Rain, under the pretence of Obedience to the Magistrates,
' whom we ought to obey, although they be Wicked. But
' such must learn of Christ to give to *Cesar* that is *Cesar's*, and
' to *God* that is due to *God*: And with *Peter* to obey the Higher
' Powers in the Lord, albeit they be Evil, if they command nothing
' contrary to *God's Word*, otherwise we ought not to obey their
' Commandments, although we should suffer Death therefore: As
' we have the Apostles for our Examples herein to follow, who
' answered the Magistrates as we ought to do in this Case, not
' obeying their Wicked Precepts; saying, *Judge you whether*
' *it be more Righteous that we should obey man rather than God.*
' Also *Daniel* chose rather to be cast into the Den of Lyons to
' be devoured, than to obey the King's Wicked Command-
' ments: *If the Blind lead the Blind both shall into the Ditch.*

*J. Fox, pag.
 156.*

'There is no excuse for the Transgression of God's Word, whe-
 'ther a man do it Voluntarily or at Commandment, although
 'great Damnation is to them by whom the Offence cometh.—
 'The Children of the Light will walk in the Works of Light, and not
 'of Darknes.—Many affirm their Conscience will bear them
 'well enough to do all that they do, and to go to the Idolatrous
 'Church to Service, whose Conscience is very large to satisfie
 'man more than God—Yet I am sure that
 'a good Conscience will not permit them so
 'to do; which while you have (saith he)
 'as Christ commandeth, *believe the Light,*
 '*and abide in the same, lest Eternal Dark-*
 '*ness overtake you unawares: The Light*
 '*is come into the World, but, alas! men*
 '*love Darknes more than the Light.* Thus he. Another eminent

Mich. 3. 5. Martyr, *ibid.* pag. 715. calls the Bishops *Bite-*
sheeps: And must not ours be compared with theirs,
 who have the same Father and do the same Works? Did not
 those Bishops make them Bishops, as the Pope did them, and
 they Priest? And do they not the same Works, in measure,
 and would do in the highest, if they had
 Power, some of them? as we have heard
 from some of them, approving *Q. Mary's*
 dealing with the Martyrs, as might be pro-
 ved. And do not these hunt the Sheep, and
 bite and devour them, and seek for the
 Fleece, and not them.

Object. They will say, *They may come to hear us at the Publick*
Places, &c.

Ans. But the good Shepherd doth not blow a Horn, tole
 a Bell, knock on a Pail, or Trough as for Hogs to their mingle-
 mangle, after a lost Sheep; but leaves the 99. and goes after
 it, and layes it on his Shoulders, rejoycing; and not hunt them as
 the Spaniards did the *Indians*, and drive them as Beasts to the
 Water to Baptize. Is this the planting of *Paul*, and the water-
 ing of *Apollo*? What Increase, but of Hypocrites, can this
 give? not the Increase which is of God. The

The *Papish* Bishops had a fairer pretence, and the Martyrs more fair play from them (if the Cause had been good on the Bishops side) then we, for *John Philpot* was called to answer fourteen times, and had publique Dispute in *Oxford*. But many of our Friends are Excommunicated, and cast into Prison, and never brought to answer nor dispute at all, but lie there it may be till their Death, as in the *Spanish* Inquisition, which course some have justified here, as may be notoriously proved. One *Antiqu. Mis.* writing against us to the Parliament, and belying us in his Book, and the Fathers too, makes that an admonishing, and then advises the Parliament in *Augustin's* words against the *Donatists* (one whereof had dissembled with him, and said falsely he was reclaim'd from that Error by Temporal punishment) punish them but do not kill them. But we have cause to believe from his Spirit which is in his Book, easily enough discerned by his Slanders, Perversions, and persecuting severity to be the same with the *Papists*, and we could expect no better from such then the *Papists*, who when they begun with their burning the *Lollards* delivered the first *W. Sautree* having degraded him to the secular Power with this complement worth the noting (viz.) beseeching the secular Court, that they would receive favourably the said *William* unto them thus recommitted. And yet at the same time called on the King to bring him to speedy Execution, such a Complement we must needs believe his to be to the secular Power the Parliament, who accuses us of Blasphemy in holding that some things under the New Testament were not commanded which were in the Old, of which one is, that Blasphemers must be put to death, Doth not his Hypocrisie herein appear as theirs did? Will he not give *Christian* Magistrates as large scope as the *Jewish*, who said they had a Law to put Christ to death, for saying he was the Son of God, if it had been left to them by the *Romans*, to whom they therefore deliver'd him, and cryed for it, *Crucifie him, crucifie him*. And can his Members expect other from the same Spirit? If they have called the Master of the House *Belzebub*, saith Christ, how much more them of the Household

Ch. Hist. pag.
120.

John 15. 20. *hold. If they have persecuted me, they will persecute you. If they have kept my sayings, they will keep yours also, or contrary.* Now if one take his words as they are plainly said (ver. 6.) *If a man abide not in me, he is cast forth as a Branch, &c.* or the Apostles words, *Prova 2 Cor. 13. 5. your selves, know ye not that Christ is in you, except ye be unapproved (ἀδόκιμος) and The true Light enlighteneth every man that comes into the World;* without their Glosses, and Interpretations, Definitions or Determinations, as the Scribes did in the Law, then 'tis Heresie and Blasphemy with men of their Spirit, and he must expect the same measure meeted to the Servant that was to the Lord as far as in them lies. Nay, if we will not acknowledge those words as an Article of his Faith which is not in the Scriptures, being in old *Heathenish* unintelligible phrase, thrust in in latter times which several learned men say is not in ancient Copies to be found, as *Polanus* in his method, p. 208. And *Bp. J. Usher* in his answer to a Jesuit in Ireland, though he own it as they and other Protestants in a Spiritual sense, not the *Popish* Gross one. And having sought the Original of their tradition therein in another very learned man treating thereof, of late I could not find the rise of that Tradition from him as I expected, nor further then by *Bp. Usher*, as afore about Purgatory. The like I have done in another

pag. 178. great Antiquary as concerning Tythes, who though he say, that the *French* Lawyers do erroneously suppose they came all from the Church, he does not give that I can find one instance, authority, or ground of the contrary;

pag. 112. but says, the original of the practice of infeodations appears not in old Monuments, which shews that he inclines much to the tything by Lay-men, and their imposing them, as leaning to the *Erafrican* Judgment. And though his Book deserves its Title in that part, yet not its Motto in taking no part. For one of like parts, practice, reading, and advantage in Books, might write another History, of that part which he seems more to wave, terming them that held it to be posselt with a conceit, as *G. Sagarel* burnt for a Heretick, and great

great *Erasmus* sufficiently reprehended and confuted (as he says) by divers, but especially by *Albertus Pius Carpenfis* in his labour against him. Labour enough indeed of 24. Books. So that by the eagerness in that Labour wherein for his Healths sake he was desired to forbear by some of his Friends, but fell to it again, or by the just Judgment of God, having first made himself of an Earl a Monk, he soon after ended his Life at *Rome*. But how sufficiently he did it, any that are not led by favour of parties, (as *J. S.* professes himself by his Motto, in his Title page not to be) may sufficiently see, if they will but examine his Books, by what *Erasmus* has writ in his Apology in Answer to him, detecting the many Lyes, Slanders and Perversions concerning his Works, by that *Popish* Zelote, wherewith *J. S.* seems to comply.

Though more to *Al. Hales*, and the School-men that hold them Judicial, blaming them that take their most sufficient Authority from the *Levitical* Commandment for want of circumspection, as not taking the best plea, but giving advantage to their Adversaries, to prove they were not due because not by that Law, yet he calls them a holy Revenue in his Preface, and would have the best plea to be by positive Law of the Magistrate so converting the School-mens Ecclesiastical right of converting the Judicial Laws into Magistrates humane right in them. This (one may understand) he thinks the best plea.

And this plea now the Priests well understand to be the best, for we shall seldom find they trust to any other. Thinking that if we hold plea with them here, they will get us insnared into a Premunire, and say of the Servants as they did of the Master, *We found this Fellow perverting the People, and forbidding to give Tribute to Cæsar (who has Power to re-establish the Judicial Laws, of which Tythes are, say they, though they are clearly Ceremonial) and saying, Give unto Cæsar, the things that are Cæsar's, and unto God the things that are God's. These men distinguish betwixt Cæsar's and God's, say they, whereas God's are become Cæsar's, and he has given them to us, as to God again. Cæsar sits in Moses's Chair (said one to me) And he has power to renew Moses's Laws by his own Power, as Cæsar, under the*
Name

Name of positive Laws, or Levitical made Political. So by this means do but give the rest the Name of Judicial, (which distinction invented by *Augustine*, as *Erasmus* says, breeds many Scruples) we may have not only a Reconciliation with and return

Ch. Hist.

P. 162.

to *Rome*, but *Jerusalem* also and the *Jews*. Is it not judged now a very great inroad on the Churches authority, that to weaken the Authority of the *Episcopal* order such a Contrivance was made against them by the Statute of 3. *Edw.* 6. in forcing them from their strong hold of divine Institution, and making them no other than the *Kings Ministers*, appointing them what Seals they should use and Stiles in their Processions and Writings which was repeal'd by *Q. Mary*, leaving the *Bishops* to depend on their former claim, & to act all things which belong'd to their Jurisdiction in their own Names and under their own Seals, as in former times, which estate they have continued from that time to this, saving

As is said *ibid.*

pag. 336.

when they were interrupted by the *Presbyterians*, as they by the *Erasians*, by like contrivement of some Parliament men for a check to them, among whom was *J. Selden* with his 14. *Queries* to check the design of *Presbytery* to be had by divine right. So that the Parliament kept the coercive Power in their own hands, so that the power of Excommunication was not intrusted with them, but ultimately resolved into a Committee of eminent Persons of Parliament. Have not both *Bishops* and *Presbyters* accounted these dealings hard, and an invasion of their Rights? And will they now both so willingly quit it, only for an advantage against the poor *Quakers* to invade theirs? Its but as long as they find it their best plea, and till they get a better opportunity to back their Superiors after they have stroaked them a while. For

Math. Paris

p. 399. Ch.

Hist. p. 63.

Church Hist.

p. 168.

Episcopacy let *K. John* and former times say. For *Presbytery* *King James* could say at the conference at *Hampton Court* that a *Scott Presbytery* agreed as well with *Monarchy* as God and the Devil. Then *Jack* and *Tom*, &c. shall meet and censure me and my Council. What he saw then I cannot say. But since some can say in our times, what an *English Presbytery* have

have censured by their Augmentations by Tythes, or what else. And when they have got atop, they will censure the higher Powers, to which they should be subject; and if they put not into their Mouthes, & give them the tenth of their Subjects Labours, they will prepare War against them, and stir up their Subjects against them, making them believe they shall have better right from them. But when they have cut off *Cesar*, and rased our his Image and Supercription (as they did *K. Ric. 2.* (for whom but one Bishop spoke, whom the rest reproved, *Ch. hist. p. 119* obbraiding him that he had more Covent-devotion, than Court-discretion) and after condemned him, and set up another that was more for them, who to gratifie them, granted them a Law to burn *Lollards*, as is said. And what others have done wise observers under 50. Years old may know without an History.) Then they will stamp on the Tribute Money the Image and Supercription of the Temple, (viz. their own) like their fore-Fathers, who were no better Friends to *Cesar* than they were to Christ; for they could not endure to hear that he should be a *Messias* that was not like to redeem them from under the Power of *Cesar* and his *Romans*; though they accused Christ falsely of that which they were guilty of themselves, as these do now; who neither fear God nor honour the King, but on the contrary, dishonour him, by intitling him to their Oppressions and Conscience-Usurpations, whereunto he has promised Liberty, and that we should not suffer, living peaceably. And they hated his Publicans, and ranked them with Sinners, and so do these, unless they can be Publicans themselves, and get the tenth part of the Publique or peoples Labours, and are Hypocrites, like them that tempted Christ with a Dilemma to bring him into a snare by the *Romans* or the peoples hatred. And if they can get their Temple Money again (for they would not give both *Cesars* and that, but abated from God what they gave *Cesar*; and no Penny no Pater-Noster, as where Impropiator have their Tythes they pay none to the Clergy, as *Selden* observes), and when they get their liberty that they had under the High-Priest the Pope, (they parallel those themselves) then they will not only be above the higher Powers, and enjoin them to give

them their Subjects Tythes, or censure them, and absolve their Subjects from their Obedience; But they will be higher then the highest, and censure what Worship he shall have from his Subjects, and what old commands of his they can make use of for their Profit, Pleasure and Pride are to continue, as Tythes, &c. and what are not are abolished, as Store-houses, &c. And if they pleased, and saw that mislen were not for their profit, or pleasure, they could say that the command in *Leuiticus* the 19. 16. were to be Literally observed, seeing in the Verse before Loving thy Brother as thy self is commanded, which is to be Literally observed; and if one should say there is a distinction, so they might say are in the second Commandment, and in the fourth several distinctions, and yet several commands some to be kept, some not; And the people must receive the Law at the Priests Mouth, seeing as *Origen* saith the Father concerning Tythes, It stands need of a skillful Interpreter, to know what commands are to be Literally observed or not, which Lay-men or the People are not. For says one, if they should read, he that goes to the Plough, and looks back, is unfit for the Kingdom, should fear to go to Plough. (And so the Priest should want Tythes) and so where they please they cannot distinguish, and where they please they can, yea even in one word, as in the second Commandment between serve and serve, *Latria & Doulia*, they can put 4. Senses in one place, Literal, Moral, Allegorical and Anagogical, (which *Luther* sharply reprehends on *Psal.* 22. see *Ant. Flamin. pref. Psal.*) for they can stamp their mark on the Scripture to authorize what they please, and all must bow to that. For they will say, Learning must decide the sense of the Scriptures, for learners; and some perhaps will say the Spirit; but what Spirit? namely, that which is in the Popes Belly, or Priests Belly (who reserve the definitive sense of Scripture to them) i. Desire, Appetite or Lust, which sometimes [the Soul] signifies, as some of them have answered us, that surely will determine what is agreeable thereto, and that will determine for Tythes, and that will distinguish the second Commandment, (or expunge it) if it be for their advantage. And *Erasmus* wrote a long Pilgrimage of that gainful deceit here in *England*. And is not this to make people *Atheists* and *Epicures*, as it

it would have made King *John* turn *Turk*; if they have no clearer guide than the Priests Belly, (which hath neither Eyes nor Ears, as the Proverb saith, neither speak they through their Throat, as is said of false Gods, and false Prophets, called dumb Dogs) false Worshipers are called Consulters with *Ob, ventriloqui*, that speak out of the Earth, out of the Dust, as the *Delphian* Devil in his Nunnas, out of the Belly, as out of a Bottle. *Levir. 20. 6. Isa. 8. 18. & chap. 29. 4. Hamtzaphizephim Vchammahgehim*, with such a muttering as when they are getting their Sermons off Book. (And *Augustin* saith, (*de doctr. Christia. cap. 23.*) such should not be heard, right or wrong. And in another place he saith, the Belly signifies the Earthly Sensual Spirit of the Serpent, that goeth upon his Belly) And when they have hummer'd and hammer'd a Religion out of this ground, then they will impose it on Princes, and they must first Swear to defend the Rights of holy Church, that is, they must compel their Subjects to pay them Tythes, and other Church-dues, and bow to their gainful Belly-God, before they shall have their Crowns from them, or enjoy them peaceably, and make Laws for persecuting them that cannot. Which is an evident token of Hereticks, and false Teachers, Hirelings and Wolves, the note apparent to all mens sight, even the most unlearned and ignorant, the mark which Christ gives, Ye shall know them by their prickly Fruits of Thorns and Thistles, they shall persecute you, the Wolves the Lambs, ('tis the Nature of that murdering Spirit) not the contrary, the Lambs the Wolves, that's absurd. Which imposing and persecuting, *Paul* also in the Epistle to the *Galatians* notes in Hereticks and false Teachers, that teach false Doctrine, and maintain or bring in upon others Ceremonial Worship; who would make a fair shew in the Flesh, they compel you to be Circumcised, that they may not be Persecuted, but glory in your Flesh, *Gal. 6. 12. & c. 1. 13.* He notes of himself, while he was such, and had his Conversation in *Judaism*, that he persecuted above measure the Church of God.

It was obser-
ed in the Council
of *Trent*, of so
many Bishops &
Theologues
none did under-
take to preach at
4 hours warning
but the Sermon
was omitted,
*Hist. Council
Trent.*

p. 195.

Upon which place *Heilbrunner* in his marks of Hereticks and false Teachers gives these rules. 'With great Earnestness and Fervency they do endeavour to obtrude their Opinions on others, and strive to hale them to Death that dissent from them. In the mean time they themselves fly the Cross and Persecution. May not they themselves be therefore called as properly the eldest Sons of *Cain*, as some of them call Impropiators the eldest Sons of *Jndau*? For *Augustin*, de civitat. dei. c. 28. saith, 'That Self-love made the Earthly City, the Love of God the Heavenly; the one seeks glory of men, to the other, God the witness of Conscience is the greatest Glory. The one trusts in Princes that love to rule: In the other they serve one another in Love, they that are set over serve in counselling, they that are under serve in obeying. lib. 15. c. 1. The Citizen of this World was born first, the Natural first, c. 5. *Cain* the Archetype or chief pattern of the Earthly City, as *Romulus* builder of *Rome* slew his Brother, and signified the *Jews* who killed Christ the true Shepherd. And did not he first bring the outward Ceremonial Offerings, of which sort Tythes are, as is shewn before: And the Priests of *England* when they were most rampant after them, about the time of *K. Henry 6.* will needs have it that *Cain* tythed falsely and of the worst, and that the false Tyther *Cain* slew his Brother, because he blamed him, and so false tything was the first cause of Man-slaughter. As *J. Selden* shews out of their Penitential, p. 169. And this they had, as *J. Sol.* pag. 6. many seem, from an ancient opinion of some Fathers, as *Tertullian* lib. adv. *Jud.* That *Cain* did not rightly divide what he offered from the mistranslation in the Septuagint. And the *Cabalists* make by their art בכרות and טעם first Fruits and Tythes correspondent; and *Jerom* in *Epist. ad Evagr.* says, that the *Jews* have a Tradition that the first born were Priests and offered Sacrifices, and that this was the Birth-right that *Esau* sold to his Brother *Jacob*. Now if *Cain* was a Figure his Offering was a Figure. He was first; his Offering first, *Ishmael* first, *Esau* first, the *Jews* first, the elder Bother; The *Heathens* Temples first, for we read of Temples among them.

them before any among the *Jews*. And a worldly Sanctuary, and Carnal Offerings among them, for the time being which waxed old. And howsoever these things came first, whether by Connivance and Example, Permission (which we cannot positively affirm, only leave upon probability) certain it is, they were not commanded (that we find) before the *Levitical* Ceremonial Law, wherein we cannot reasonably conclude otherwise, but that some things at least were by permission, and so *Augustin* from the 50th *Psalms*, accounts Offerings, of which Tythes are a part, seeing by Christ's own Interpretation, some things concerning the Commands in the Decalogue itself, which they conclude an iteration of the Moral Law written in the Heart from the beginning, namely, the seventh Commandment, to be permitted, about the Divorce which Christ saith from the beginning was not so, but permitted them (the *Jews* say, *commanded*) because of the Hardness of their Hearts; and as certain it is, that marrying many Wives, which was connived at or permitted in the Fathers, was not from the beginning, as Christ saith, when God created them Male and Female, and they sacrificed in High Places, and planted Groves, which after was not allowed; and other instances might be produced, as *Abraham* marrying his Fathers Daughter *Amram* his Fathers Sister, *Exod.* 6. 20. which was forbid even presently by the hand of their Son *Moses*, *Levit.* 18. 9, 12. And we may with as good reason suppose that the *Hebrews* received their Tythes from the *Gentiles*, which are a principal Appendix to their Temples (finding nothing contrary in the Scripture) as that they received Temples from them, and that as probably as they received Cities, what some *Christians* wrote of their *Philosophers* conversing with their Prophets is of like probability as their receiving their Ceremonies from their Priests, and their Prophets prophecy of Christ, which *Augustine* saith, *ibid.* were feigned by the *Christians*. *Blondel* writes very largely concerning that matter, concerning the Sibyls Prophecies. And we may well judge what was done in behalf of *Christianity* in that kind had been as well undone, if not better. For Truth needs no additional but it self to maintain and defend it self. It needs no Fiction; it needs no force;

It

It needs no form of mans fashioning; but its inward Life makes a form fitting itself, save that sometimes it allows mans for mans sake for a time, as is said afore, which in fulness of time is disallowed. This cannot be denyed even in Morals; For this thou

Chrysostom. Hom.
17. on *Math.*
bringing the Ex-
ample of *Phine-*
as, &c.

shalt not Kill, which none can deny to be Natural, Moral and perpetual, the cause or occasion of the contrary being of the Devil, which was a Murderer from the beginning, as Christ said to the Jews his Children, yet this was not only allowed, but commanded, though that was in the nature of a permission even from *Noah* to Christ, who said, *Resist not Evil, &c.* for before *Cain* was not to be slain. And from *Noah* to *Abraham*, even for ten Generations, in which time the Earth was replenished and the Nations divided, it is by *Augustin* observed, *ibid. lib. 16. cap. 1.* that no Family was found living now to God; sure a very great Apostacy. From whom then had *Abraham* his example in his Ceremonial Worship, for command we find none, except Circumcision which distinguished his Seed from the Nations, with other Limitation, Laws and singular Rites by *Moses* after commanded, save in his tryal of Sacrificing his Son, only *Walk before me, and be thou perfect.* So that leaving all the old computation & tradition of the *Cabalists*, the mistakes through Mis-translations in the Fathers, and the Priests Constructions and

† *Heb.* At the end of days
Gen. 4. 3. miccatz janim af-
terwards *Abel*, it may seem near
the end of his days, or at the
end. Who were Figures of the
two Citys (*Augustin* afore) or
Nations or Generations, *Mat.*
21. 43. ch. 23 35. a conde-
scension being permitted by the
Wisdom of God in every Age,
because of weakness, at ano-
ther time in his Wisdom re-
strained, by his Spirit, or com-
mand. *Heb. 10. 1. ch. 11. 4.*
being not expressly then com-
manded,

Conclusions drawn from them as un-
certain and unsure that *Cain* tythed
(though † in process of time he
offered) or they before the Flood:
Let us see what certain ground can
be given of *Abrahams* receiving
them otherwise than from the Exam-
ple of his Fathers, who worshipped
strange Gods after the Ceremonies,
which *L. Herbert* saith the Priests
had devised the multitude of, in
their declining from the simplicity
of the *Noachical* Principles: or
from

from their Example who gave the Tenth to their Kings, as *Samuel* told the *Jews* the Kings of the Nations used to exact, which was of the best, which the *Heathen* ever did, or by their Pontifical Laws ought to have done in their *præmissum* and *caspar*, *J. Sel.* p. 7. the chief of their Corn and Wine. And though the Apostle *Paul* decides it that he it was that gave Tythes to *Melchizedec*, yet he doth not decide it under what Notion he gave them, whether as to King or Priest, or both, but only that he was the Figure of Christ the Everlasting Priest, and King of Righteousness and Peace. But grant it was as to the Priest of the Most-high God: The *Patriarchs* named him after the manner of the *Heathen* אלהים in the Plural number, so great was the Apostacy already that the Opinion of many Gods seems to be so generally received, that they named not God as one, but many, as in the Nether-Lands the use of [*thou*] has been so long disused and [*ye*] put for it, that [*ghy*] now signifies [*thou*] which was once [*ye*] and must have [*leiden*] put to it to make it signify more. And is it not as probable that as they named him after the manner of the *Heathen*, so they served him after their manner in their Ceremonies with their Sacrifices, Altars and High-places and Groves, winked at for a time, *Acts* 14. 16. ch. 17. vers. 27. which were afterward some allowed or commanded, some not, as in other things before mentioned. But if they say this is but a conjecture, no more is theirs (but I do not obtrude it on others as they do theirs) if they should say they were commanded them from God (I mean the *Patriarchs*) for it is not written expressly that I know of, only supposed by some. † It's written that the Kings of the Nations exacted Tenths, 1 *Sam.* 8.

manded yet accepted through Faith, by which he being dead, yet speaketh, after expressly commanded, yet that also in the Nature of a Permission, according to Christ's Exposition of the Law; see *Mat.* 19. vers. 7: compared with vers. 8. command, suffer; see also 1 *Sam.* 8. 5, 7. ch. 16. 1. compared with *Lus.* 19. 38. *Hof.* 3. 5.

† From *Gen.* 7. 2. 'twas for a sign ver. 3. I grant its written that God did condescend to give the *Israelites* a Temporal command for Tythes in condescension to their weakness and necessities, not as a Law Natural, Moral or Perpetual, not that the Priests should forcibly exact them.

And

And seeing the Priests of our times can claim them neither from Christ as Ministers of the Gospel, neither as of *Aaron's* Order; for that's ended, and was only to be paid in that State and Land, it follows that they must have them from the first Claim of the *Heathen*, and be revolved into the first Original of them, their old *Chaos*, which 'tis probable sprung up in the Apostasy before *Abraham*, wherein the Covetousness of the *Heathen Priests* invented Ceremonies, as is said before, with whom they must be ranked; for they proceed upon the same Ground, making a good Benefice their Call. I would have such (for of such only I speak) to read Dr. *L. Andrews*, late Bishop of *Winchester* (no Contemptible Man in their Eyes as to Learning, of whom K. *James* said to his Fellow-Bishops, *You are not worthy to bear his Books*) his fifteenth Sermon of the Holy Ghost, and try their Call thereby, and see whether it be right; there they will find him telling them, *That no man comes to Christ but by the Holy Ghost, nor to the Calling but by the Gift. Christ the Door, the Holy Ghost the Porter; whom the Spirit furnisheth with Gifts; Christ provideth Places for them, and none else, &c.* Read the whole, and see whether the Spirit was such a Derision to him, as is now made by the Priests against the *Quakers*, making their Claim of Commission to the Ministry by it.

They who have not this Spirit, and are led by this Spirit, and furnished with Gifts by it, are not the Ministers of that Everlasting Priest, whereof *Melchizedec* was a Figure, who received Tythes in the Figure, the Figure of him who put an End to all Figures and Shadows, being the Substance of them.

Surely none will be so impudent, as to affirm, that no Figures were before the Law given by *Moses*; then Sacrifices were not Figures, and *Abraham* received not *Isaac* from the dead in a Figure. Sacrifices were both before and under the Law, as well as Tythes, and neither after, till *Popery* brought both in at one General Council of *Lateran* under Pope *Innocent*, about Ann. 1200. and with them the Pope's Power over Kings.

Surely they will not say, that *Melchizedec* was not a Figure of Christ, but Christ himself; then Christ came in the Flesh not of the Seed of *Abraham*, but before, if *Abraham* paid Tythes to

to Christ; unless the King of Salem was a Spirit, not in Flesh: or will they have it, that *Melchizedec* was of the Order of Christ's Priesthood, as they would make themselves (though resisting his Spirit) and not Christ of *Melchizedec's*, which can be only in Figure: What Blasphemous Work will they make, that make a Priesthood (not in Figure) before Christ in the Flesh, of which Order Christ must be? This is a bold Assertion indeed, though it may be they may so accuse my Supposal of Sacrifices, &c. allowed from the *Gentiles*. But *Euthymius Zagabonus*, a Father, allowed by them, doth not suppose, but plainly affirm in his Comment on *Matth. 5.* joyning them with Swearing, saith he;

See Bibliotheca
veterum patrum

'But if an Oath be of the Devil, how did the old Law permit it?

'*Ans.* Because the Sacrifices of living Creatures were also of Evil, and by the Deceit of Idols, yet the Law permitted them, because of the Infirmary of the *Hebrews* (he saith not of the *Israelites*, but of the *Hebrews*, of which *Abraham's* stock was, which all of them offered Sacrifices, as well as the *Israelites*, as *Job* did.) 'For whereas they were Gluttons and small Feasts, they lov'd the Sacrifices of Idols; and whereas as so they were unbelieving, they also loved an Oath. And that they should not afterwards either sacrifice to Idols, or swear by Idols, the Law permitted them to sacrifice and to swear; and if there be anything else of that kind, they transferred all unto God. Now it came to pass, that || in process of time he would cut off these things also, by a more sublime Law to be brought in; because it is good for Infants to be suckled, but for men it is very unfit. These we allow this to them that live after the manner of Infants, but we withhold or prohibit them that are manly from it: so he. This is his Judgment and Assertion (with many other Scripture Interpreters ||) concerning Oaths and Sacrifices, and any thing of that kind: and are not Tythes of that kind? And can they say, that *Melchizedec* received Tythes, and did not offer Sacrifice?

|| In process
of time they began,
in process
of time they ended.

|| See *Jerom*
on *Matthew 5.*
Occumensis on
Jam. 5. *Raba-*

*mus & Lysa on
Jer. 7. & Isa. 66.
Tho. Aquinas
on Matth. 5. &
Theophilaet ibid.
who saith, what
foever is Jewish
is of Evil. Chry-
sostom also to the
same purpose.*

and that they are of his Order, and may do it. They may as well say, that *Abraham* gave Tythes, and yet offered not Sacrifice, nor built Altar, nor planted Grove; who sacrificed for him? *Melchizedec*? or was he himself a Priest, and yet payed Tythes? where is their Parallel? Must the Soldiers pay you the tenth of their Spoils, and you give them Bread and Wine first? you'll not make him *Christ's Figure*, nor your Example in Hospitality, who entertained *Abraham*, and those with him (*Josephus* sayes) but only in taking of Tythes, and those not offered, but exacted; not of Spoils of War, such as the Sons of Fortune gave among the *Gentiles*, as they speak, in token of Gratitude, but of ordinary Labour in Peace, of those you give no Bread and Wine to. *Melchizedec* was *Christ* in the Flesh, but he took Tythes, therefore we. Is this your Argument? or this, *Melchizedec* was a more perfect Figure of *Christ* than *Aaron*, yet he took Tythes; so we more perfect Figures than either may take Tythes forcibly, which neither he nor *Aaron* did. For that the Author to the *Hebrews* makes him a more perfect Figure, is plain; First, in alluding to his Name *Melchizedec*, which signifies *King of Righteousness*, which *Josephus* saith || he was indeed, a Righteous King; all one in the *Hebrew*, and esteemed of all worthy to be the Priest of the Most High God, because of his Justice or Righteousness, whereupon it seems they gave that Name. 2dly, To his Kingdom, or Place of Dominion, *Salem* (*Jerusalem*, according to *Josephus*) signifying Peace. 3dly, As to his Generation, being unknown to the Nations then living about him, as is most probable; for *Genebrard King's* Professor in *Paris*, in his Annotations on *Josephus*, ibid. saith, The *Hebrews* in their *Chronicles* affirm, that *Melchizedec* was the Son of *Noah*, otherwise named *Scm*, who it is certain lived in the time of *Abraham*, as may appear by the Genealogies, *Gen. 11*. For as *Genebrard* notes, *Noah* himself lived a considerable time after *Abraham* was born, namely, three hundred and fifty years after the Flood, whereas *Abraham* was born within three hundred

|| Hist. Jud.
cap. 10.

dred years. He saith also, the *Jews* commonly (ignorantly, or may seem for the Credit of their Nation) believed, that *Melchizedec* pay'd Tythes to *Abraham*. The words will bear either. And as *Reuchlin* notes on the word עולם (*ever*, the fourth thing in the Figure) words are to be understood according to the subject matter, which is *Aristotle's* Rule, alledged also by *Erasmus* for his word *Ceremony*, in Answer to *Carpensis*: so this word [*ever*] signifies a term of time, according to the Matter spoken of, as *Eccles.* 1. 10. *Exod.* 21. 6. which in *Melchizedec* can but at least signify time out of Memory of Man, as our Lawyers phrase is, or hidden (as the word עולם properly signifies) from the men of that Age and Place, which the Writer to the *Hebrews*, according to the matter he speaks of, applies to the thing typified, the Eternity of Christ, and in all these things prefers him in the type before *Aaron's Priesthood*, as also in the principality of Dominion of receiving Tythes (which is the fifth thing) even of *Abraham*, who came from the slaughter of the Kings (that then had the greatest Dominion of the World, if the chief of them was King in the Monarchy of the *Assyrians*, that Histories relate) and gave Tythes of the best of their Spoils (*אגודים*) which were the richest in the World, as may be thought, who was the Father of *Levi*, and so greater, so that *Levi* paid Tythes in his Loins, and consequently *Aaron* and that Priesthood. This signified his great Dominion, which taking Tythes was a sign of, as is shewed before, and so fifthly a Type of the great Dominion of Christ, his spiritual Kingdom and Priesthood. * And as *N. Knatchbull* notes in his *Orthodox Paradoxes*, it is no unusual thing for the Apostle *Paul* (who is judged to be that Author) to make allusions, and to dilate and prosecute Words according to the present purpose; which may be the more considered, as to these People, and as to these Things concerning the Figures, wherein to the

* *Cohen*, signified, Primarily a Prince, as is observed by *Reuchlin* from *Exod.* 3. *J. Ibra. P. Josephab*, also Prince of *On*. Princes, it seems, first Sacrificed; afterward the Basest; which was a Figure of the two Seeds: The Head Christ, who is a Priest forever; and the Seed of the Serpent, that creeps on his Belly in the Apostasy.

Jews he became as a *Jew*, that he might gain the *Jews* in writing this. And how came they of *Melchizedeck's* Order? But those that will squeeze Swearing out of the Command of Christ against Swearing, 'tis no wonder they should strein Typical Tythes out of those Scriptures that are purposely written against Types, using unnatural force on the Scripture sense to prove them for them, on the Princes Power to yield them, on the Peoples Pains to pay them, and on their Consciences, if they were under their Power. But that is out of their reach where the Seed of the Woman rises as Head, that base creeping Spirit can but nibble at the Heel; and seeking to worry the Sheep, does but pull off the Fleece, which will grow again. Many of our Friends have writ of these, as I remember I have seen. But in as much as they are ready to perswade People with a Conceit, that this is but a Conceit, as *Selden* terms it, of Novel and Unlearned Phancies, as they esteem them: These things out of those they themselves acknowledge their own Authors, in esteem with themselves, may give occasion to some of further Consideration of them, by giving them this occasion, inciting some of them obviously, with some glances or allusions to them, not straitning the matter for affected method, as some do with Poetical Verse, wherein there is not, that I remember, many Repetitions without Advantage of further Illustration, or to some other purpose, being intended for Contrastion by others, as aforesaid: This affording some matter out of the learned esteemed by them, not mattering the forms and terms wherein their Learning principally consists, as hath been noted by some of their own. An *Oxford* Man, *E. P.* says,

The several Distinctions and Divisions, Translated from Logick to Divinity have set all Christendom on Fire (and brings *Augustin* petitioning thus;
From Logick, Lord deliver us) speaking not of true Reason, but the abuse of Reason, which is none but subtilties & fetches, wherein with curiosity of Canting, and curiosity of Painting; I mean, curious Writing and curious Speaking, all derived through Popery to them, their Learning most consists, and Youths time is most spent, neglecting the Substance, by catching

catching at Forms: So that it is observed by a considerable Person in the Advancement of advantageous Learning, viz. *J. Wilkins* late Bishop of *Chester*, in his *Prolegom.* to this real Character of the Royal Society; 'That in this Age, especially in these late Times this grand Imposture of phrasing hath almost eaten out solid Knowledge in all Professions, such men generally being of most esteem, who are skilled in these canting Forms of Speech, though in nothing else.

And as concerning the Substance and Matter they are about in their Learning, they that list may see what *Ramus* sayes, a Martyr in the Massacre at *Paris*, and famous in some Protestant Universities also. *Reinolds*, Professor in C. C. Col. in *Oxford*, his *Orations* there, 1573. against their Heathenish unsound distinguishing of *Aristotles* Philosophy into Christian Verity and Philosophical Vesity, making two contrary Truths, &c. with many others; which might afford a particular Discourse, which may by some in time be done; only reflecting them this here for their contempt of those they esteem defective therein.

Now concerning *Melchizedeck*, their chief Example and Author of claim, of his being a Type: *Augustin* saith thus; *De Doct. Christian.* l. 4. c. 21. That *Melchizedeck* did bear the Type of Christ, the holy Ghost declares in the *Psalms* from the Person of the Father, saying to the Son; *I have begotten thee before the Morning Star, thou art a Priest forever after the Order of Melchizedeck*; *Psal.* 110. And in another place (*Contr. adv. leg.* l. 1. c. 20.) thus; *Behold what is after the Order of Melchizedeck; In every place a pure Sacrifice is offered to my Name, which is the Prayers of the Saints*, *Plal.* 4. 50. And in his Book of *Hereses*, he speaks of a Sect, called, *Melchizedecians*, because they held, *That Melchizedeck was the Power of God.* Of this Sect are Priests that hold *Melchizedeck* to be Christ the Power of God, and themselves of his Order, that they may get Tythes: *Augustin* will reckon them among Hereticks if they go by that claim for them; he will send them to *Aaron*, if that work be his, *De Tempore.* And his Counterfeit will not allow him to be.

Some Monk, as *Eras-*
mus censures.

Questio. ex utroq.
Testam. cap. 109. where
saith he, what a many
things he practises to
make *Melchizedeck*
not to be a Man.

See his censure on
these Questions.

Luther on Gen. cap.
14.

be Christ the Substance, but the holy Ghost,
and a Type of Christ, saying, [Now *Mel-*
chizedeck shews the future Mystery of the
incarnation and suffering of the Lord, whilst
he delivered to *Abraham* first as to the Fa-
ther of the Faithful, the (*Eucharist*)
Thanksgiving of the Body and Blood of
the Lord, that he might pre-figure in the
Father the Truth that was to be in the Chil-
dren. *Melchizedeck* appeared to bless
Abraham for a prelude of the Saints to
come; being the Priest of the Most High
God. A fore-runner of the Sacred Son of
God to come, going afore in Obedience,
following in Order.] He makes him after in
Order, as a Type and the Second Priest. But
Luther, agreeing with *Genebrard* and the
Rabbins, saith, 'Its written in the Epistle
'to the *Hebrews*, That he was without
'Father, and therefore was a Type of Christ, which is a Priest
'eternal. Abrupt mention of him is made in this place, viz.
'*Gen. 14.* not relating his Kindred, Time of Beginning or Suc-
'cession in his Kingdom. These things the Author of the Epistle
'to the *Hebrews* rightly Translates to the perpetual Kingdom of
'Christ. By the common Opinion of the *Hebrews*, saith he,
'he is concluded to be *Sem*. Who dyed not long before *Jacob*
'went into *Egypt*, whereto he assents, and saith, The World
'was so degenerated in so short a time: Horrible to think, that
'he was contemned, which yet *Abraham* honoured, as God's
'Priest. And that the similitude in the *Hebrews* consists in the
'Word, a Priest forever, not Mortal. The World had other
'Priests, but *Melchizedeck* was the Chief Priest of the Most
'High God, who glad of the Victory, celebrated a Solemn Feast,
'as *Moses* sheweth was done in the Law, in offering of Thank-
'giving. And there is only the Sum of *Melchizedeck's* Sermon.
'*Lor*, and the rest who then lived of the Fathers, honoured
'*Melchizedeck* as Eldest, who by his Ministry shewed the Sha-
dow

*dow of the Kingdom of Christ to be on Earth. The Apostle, saith he, argues acutely and learnedly, that a Spiritual Priesthood is to succeed a Temporal. *Melchizedek* is the greater, therefore let the Legal give way, as the Shadow to the Body, to whom *Levi* in *Abraham* humbled himself and gave Tythes. So he. shewing Tythes to be a sign of subjection; but not a word of them as to these Priests, who would have them to be a sign of a sign (as the Papiſts acknowledging these things to be Typical, would have also the Bread and Wine given to *Abraham* to be a Type of their Mass) and so not a sign of good things to come, but of evil things, namely, the Hour of Temptation that was to come on all the Earth; a sign of the Popes Dominion, and his Clergy, as Pope *Innocent* interpreted them, who at one Council established Tythes and Transubstantiation in the Mass; and the Popes Power over Kings, a Sign or Mark of the Beast that should prevail against the Saints, whereby his should be authorized to buy and sell. And out of the Quadrigal of their Grammatical, Tropological Allegorical & Anagogical Senses, whereof *Melancton* gives an Instance in this 110th Psalm, they draw a non-sense quinto-sense of the pontifical Spirit, making the Everlasting Priest of the Most High God to signify a Secular Priest of the most high Pope; and the King of Righteousness and Peace to signify K. *Henry* 8. his Impropriator, some Unjust Justice of Peace, or Strife rather, not to receive, but to raven Tythes, not as of *Abraham*, which he blessed as the Father of the Faithful, but as making him signify those they call Hereticks, Schismatics, Phanatics, Excommunicate Persons, which they Curse and deliver to *Satan*, the Jayler, to be kept in their שואל עולם their close Jayl without Bail, their entertainment instead of the bread & wine which *Melchizedek* gave, for not paying them for the Bread & Wine which they never had of them, nor the Blessings otherwise than so, neither *Benedictum*, *Magnificat*, nor *Te Deum*. for many Years, but have

See *L. Lombard.*
Titelmanus Ant. Flaminus on *Psal.* 110.
Brentius Catech. p. 124. agreeing with *Luth.* makes him a type, citing *Heb.* 7. as *Flamin.* and so they do generally, as many as I have met with, making him a Type of Christ, for his Time, Durance and Names.

Schol Gnom. signifies, A hid Pit or Grave forever.

have been left to the Wolves in their account, while they fled like Hirclings, and shifted for themselves, not caring for the Sheep, or else turn'd Wolves too, and now again put on other Cloathing, and tear the Wool off their Backs, whom they do not feed, and Hunt and Worry them, Ravening their Flesh, not seeking them, but theirs, nor to save their Lives, the Salvation of their Souls, but the Destruction of both. And so leaving their Mystical sence, whether a Tropological sence making *Melchizedeck* a Type of Liberality in entertainment, making *Abraham* a Type or Example of Liberality in giving

Royard homil.
p. 26.

Bountifully in whom *Levi* gave Tythes, and in denying Gifts, as some note; or an Anagogical sence in the perpetual Kingdom of Christ, as before cited, which is least in their Thoughts; they compound an Hystorical sence, of a Grammatical sence, and an Allegorical sence; namely, to this sence. *Abraham* signifies, the blessed Bailiffs that Arm their Servants, and take the Spoils of the Unarmed *Quakers*, who if they Sue them at the Law and take their Coat, will suffer them to take their Cloak also, rather than resist; yea, and let them smite the other Cheek also, rather than fight, which their Master Christ saith, his Servants will not do, because his Kingdom is not of this World. And these are signified (according to them) by the Kings of *Assyria*, that were the first

De civit. dei.
l. 18. c. 2.

that set up a Kingdom in this World (in whose time these Things were done, as is written by *Augustin*) who had Dominion over the World.

And of these Spoils wherein they do often triple their Triple Damages, they give a part to the Secular Priest, signified by the Priest forever, or to the Successor of the Regular Monks, without Father, Mother or Kindred, which they renounced at the entering into their Order, after the Example of their Father, the Pope changing his Name in token thereof at his Election. Will any that are in their senses, that know their Actions, believe or receive these their Senses, that they are pre-figured by *Melchizedeck*, as being of his Order, or the Priests of the Most High God, and *David's* Lord, which he was a Type of; and did bless *Abraham* coming from the Conquest of the Kings, and delivered

livered just *Lot*, vexed with the Conversation of the Wicked, for whose sake they were saved at that time? Will they not rather conclude, that their properest Figure is *Adonizedeck* that stirred up other four Kings against them that seared the Lord; *Congruus* in Name (like them in Profession) signifying also the Lord of Righteousness, and King of *Salem* also, or *Jeru. alem*, the Vision of Peace, but contrary in Nature, preparing War: or rather *Adonibezek*, the Master of flashing or lightning whom some make a Type of the old Enemy, Satan (like Lightning falling from Heaven) and his Diabolical Cruelty, making the cutting off of the Thumbs and the right Toes an inability of keeping the Commands of God, which they would make People believe there is. Yet as *Tindal* notes on *Judg. 1.* he acknowledged, though an *Heathen*, in his Conscience the Justice of God on him.

Royard, *ibid.*
p. 87.

Now as to the *Sence* of *Scripture*, *Keckerman* hath these Rules:
 ' The inward form of the Divine Word, is the
 ' very Sence or Signification from the Mind of
 ' God, put in the Words and Phrases. He cites
Basil, lib. 2. against *Eunomius*, saying, ' Piety was not in the
 ' sound of Air, but in the Force and Virtue of the Things signi-
 ' fied. And *Jerom* on *Gal. 1.* ' Let us not think the Gospel to
 ' be in the words of the Scriptures, but in the Sence, nor in the
 ' Leaves of Words, but in the Root of Reason. *Keck* ' This sence
 ' is only one, that is, which the intent of the Speaker, and the
 ' Nature of the thing signified doth import. (What this is in
 this place is before-cited, as also in that which follows) Against
 those senses of the Thomists, Monks and Jesuits *Keckerman* there
 largely dispute, as also *Melancton*, in lib. 2. *Rhetor. P. de alleg.*
 and *M. Luther* on *Psal. 22.* and *Urb. Rhegius* in his common
 place of the sence of *Scripture*, wherein all agree, for this one
 sence; also *Pezelius* in the Tract, *De Spiritu & Litera*, upon
Melancton citing his and *Luther's* words, 2. *Argum.* p. 432, &c.
 Thus in short. *Keckerman* cites *T. Aquinas*, saying; ' Simbo-
 ' lical Theology is not Argumentative, Figurative Divinity
 ' proves not. *Keck* ' The rest are but applications to the Hear-

'ers, besides one sense, according to the intent of the Speaker
'and Subject Matter's Nature. The manner of Signifying is
'somet mes Improper or Figurative, in the manner of Declaring
'or Words, which signifie the Sense. In the Scriptures the

2 Cor. 4 3.

'Principal Doctrines are clear to them whom

2 Pet. 1. 20.

'God pleases to enlighten through the Scrip-

John 16. 13.

'tures. The chief Author and Measure of In-

'terpretation is the holy Spirit. He cites

Bernard, saying, 'Thou shalt never get into the

'Sense of *Paul*, unless thou drink into the Spirit of *Paul*.
(*Note*, How can the Priests have drunk into *Paul's* Spirit to
get into his Sense, (for their Tythes) that deny Revelation which
he spoke from?) *Keck*, cites *Augustin*, lib. 2. cap. 6. *De*
Doctrina Christiana. 'What the Scripture speaks obscurely in one

'place, it speaks plainly in another. And cap. 31. *Jerom* on *Mat*.
25. and *Hilary*; 'The understanding of the words to be taken

'from the Causes, Scope, &c. The Rule of Divines. Words

'are to be understood according to the subject matter. *Kecker*.

'Another means, as Secondary, is Ministry and Instruction from

'the Church. 'It is agreed between us and our

Bellar. de verbo. 'Adversaries (saith *Bellarmino*) that the Scrip-

dej. l. 3. cap. 1. 'tures ought to be understood by that Spirit by

'which they were made, that is, the holy Ghost. *Keck*. 'The

'Spirit is the best Interpreter of its own words, because it can

'perswade to mens Minds a Lawful Interpretation. Thus

Keckerman.

Now seeing they shut themselves out from this Primary
means of Interpreting Scripture, the Spirit of Revelation be-
ing rejected and derided by them, what will all the other Secun-
dary means avail them? to know the sense of the Scriptures for
their Tythes, without the Eye that must discern them, what is
correspondent and what not, and parallel Scriptures, seeing the
natural man discerns not the things of the Spirit; what things are
true in the Ministeries of the Church, & what is the True Church,
and what is true in it, and what not; seeing they cannot but
confess that Perversions, Abuses, Corruptions have been in all
these Things, Copies, Translations, Councils, Creeds, Con-
fessions,

fessions, Catecheses, Fathers, Doctors, Commentators, Annotations, Common Places, Polemick Writings of Controversie, to which this Author (being of great Credit with the Protestants, with whom they generally agree) says, all the other are to be preferred, seeing they use to have much of Humane Affections intermixed in them. I confess to, and witness a measure of that Spirit (*Keckerman's* terms) the primary Interpreter, and have made use of those Secondary means he mentions, and cannot find that the intent of the Writers of the New-Testament Scriptures (nor of any Evangelical passages of the Old) according to the subject matter, was to establish Tythes, nor that it is plainly laid down in any place thereof: and besides, as I had opportunity, I have used those others, which do not convince me from the Scriptures of the right of them: For I cannot find in the First (as he calls it) General Council in the Acts of the Apostles, that it seemed good to the holy Ghost and them, to continue any Ceremony of the Law among the *Gentiles*, for their time, but abstaining from Blood and Strangled (not therefore Tythes) nor that they were established by any General Council after for 1200. Years, nor for the first and purest 300. Years any Father censured them due, but one (*Origen*) and that doubtfully, and he hath been censured by many for his Errors in Misinterpreting of Scriptures in Allegories, which yet prove not: nor in the next 300. but by one unquestionably, *Ambrose*, who was a Governour in *Millan*, afterward chosen Bishop thereof: And so first seasoned with Temporals. Nor in any Confession of Faith or Catechese, that I know, or Creed, are they acknowledged by any Church as an Article of their Faith; and 'tis probable they are in none, seeing it never entered the Universal Faith of *Christians* to receive them so, whose Faith appears by their Practice, wherein they never owned them generally, much less the *Protestants*, among whom whole Churches have laid them aside. And what chief Writers of them have delivered, is and may be declared hereafter.

And he is taxed by *Jerom* thus; He plays in Words, sleeps in Sentences or Judgment.

But now further, as to the Sense and Interpretation of Scripture,

ture, on which all Controversie, as *Bellarmine* confesses, depends; and confesses is by the Spirit, with the *Protestants*: But they are not agreed who have this Spirit: The *Papists* say, The Pope, who calls General Councils: The *Protestants* say, Particular Men, with the Scriptures compared. So they make Learning Co-partners, and so give away the Cause to the Pope, who has a splendid Pretence to the Spirit in the Eyes of his Admirers, being chosen by their Church most splended in their sight, as Successor of *Peter*, and having the greatest advantages of Learning, of which all Writings are a part materially; whereas the Spirit alone in the particular, as it hath given the Scriptures, and can alone teach by the Scriptures; so it

This must be decided by the Sword of the Spirit, for the Sheep hear the Voice of Christ.

hath, can and doth teach without them, the spirit blowing where it listeth. And must I receive their blind and benumbed Sen'es imposed on me, contrary to my own clear sense and feeling? For which further see what *P. Melancton* saith in the place cited; 'In holy Scriptures one sense is to be held, which the custom of Speech makes; this surely teacheth Consciences concerning the things there delivered. Ceremonies and Allegories make no sure

The Spirit the only good artificer in these.

'proofs, but are Illustrations, Allusions. And 'it is not every ones artifice to handle them 'dexterously. Allegories, unseasonably used, 'bring forth hurtful Errors: *Origen* justly re-'proved for this; from which *Prophecy* took occasion to de-'ride the Doctrine of *Christians*, because of this, comparing 'it to the Fables of Poets. There is some one certain simple 'sense in every place, which agrees with the continued context 'of Speech, and circumstance of the Business: And we are not 'to seek Allegories, nor rashly reason from the Grammatical 'sense: So he. On which *Pezelius*: '1. Allegories have not 'place in Articles of Faith, Morals, &c. 2. They must not 'overthrow the Literal Sense. 3. They must only illustrate or 'adorn, not establish New Doctrines. 4. That chief Artificers 'must only handle them. 5. That Scriptures are best interpreted 'according to places necessary to Christian Doctrine. To which

which he adjoynes a place of *Epiphanius*, often cited by *Melancton*: 'All God's Words need not an Allegory, but the simple sense is to be kept; but need a Divine Sight and Feeling to know the Power of each Matter. He cites *Luther*, speaking the same with *Melancton*, blaming, first, *Origen*, then *Jerom*, for dividing the simple sense of Scriptures, giving occasion to the Adversaries, then *Lyra*, and the *Thomists* and the *School-Doctors*, 'which never had the true Understanding of the Scripture in any Chapter thereof, but fitted us with *Aristotles* Ethics for the Garments of Christ. And what they found figuratively spoken, that they call'd the Mystical, that is, No Sense. *Paul* calls not an Allegory the sense of Scripture which has but one just simple sense) but the speaking of Mysteries; for that thing is in the Liberty of the Spirit, and belongs not to the handling of the Scripture, but is another thing. The Masters in the Universities deliver this Authority. of interpreting Scripture from hand to hand, and deride an Allegder of Scripture; they fight with invincible Reasons, they say; fitting all to their senses, whom the Pope allows to interpret disputatively, but himself determinately, & that must be as suits his Game. (So far he.) And if Tythes do not, whereof he has the first Fruits, what doe? whence we may see from what root springs the Priests Traditional Mystical, Tropological, Allegorical, Anagogical Meanings of Scriptures for their Tythes; namely, their Belies, being Branches of Popery *Urb. Rheginus* in his

Contra, Apostolicos, p. 221.

On Psalm 22.

Common places: 'The Contrivers of so many Meanings do not wait that the holy Spirit should speak in us from the Oracles of the Scriptures; but they themselves thrust on the Scriptures a Meaning which they bring themselves, contrary to the Rule of *Hilarius*. But *Origen* and *Jerom*, walking by this Rule of many Meanings, fall often into inextricable Difficulties, for which *Origen's* Books were formerly justly rejected. That Allegorical sense, which he calls Spiritual, is unprofitable in disputes, because a Figure proves nothing, as saith *Augustin*. But that things simply signified by their simple words may also shew some other things: Here Tongues and Words.

Page 190.

Words cease. Certain it is, that all things nominated in the Scriptures may signifie some other things, seeing all the Works and Creatures of God meely are lively signs and words of God, efficaciously speaking, as *Augustin*. Yet none can therefore rightly say, that the Scripture hath more Meanings, though the things writ and contained in the Scriptures signifie also something else. So *Augustin* and the former much more

to this purpose, of the Power of the Word of
Page 167.

God: 'As soon as the Word of God, which is a Lanthorn to our Feet, hath shined in our Understanding, it enlighteneth it, that it may understand, acknowledge and confels and believe, that it is the Word of God — Who bring not a meaning to the Scriptures, but a naked Mind, desirous of Truth, formable by the holy Spirit. *Hollary. Panor- mitan, de elect. c. Significati.* 'One private faithful Man is to be believed, if he have good Authority and Reason, more than a whole Council, or the Pope. [*And may he not be more than all the Tything Priests in England, his Progeny and Successors in them?*] 'To Noah, to Abraham, to Mo-

Page 167. 'ses, the Word of God doth bring its own clearness with it, and certifies the Heart, that it pierces through all things. *John 1.* It was the true Light that enlighteneth every man, &c. Wherefore, not man, but the Word it self is the Light which enlighteneth man. Why therefore do we seek the Decrees of men, and their judgment of the Word of God, Darkness of Light? *John 3.* A man can receive nothing, unless it be given him from Heaven: Therefore the Understanding of the divine Words comes from Heaven, not from Universities nor from Councils and Judges, which all alike

may Err by affection, as *Balaam*, 2 *Pet. 2.* *John 6.* Isa. 54. 'All shall be taught of God: Every one that heareth of the Father cometh to me, &c. *Ier. 31.* *Heb. 8.* putting my Law into their Mind. 1 *John 2.* To have the Anointing.

This *Rhegu*, a great Admirer of *Luther*, gathered these places out of the Fathers and latter School-men, which our Priests of late will not own, calling themselves Protestants, but call us *Novel* for so doing, and *Enthusiasticks*, as do the *Papists*,

Scoffing

Scorning at the Light of Christ, calling it *Natural*; and would have us be led by their Darkness in the Understanding of the Scriptures, which they abuse, with their Meanings, for their Tythes, and would make them an Article of Faith, deserving Blessing or Cursing, as appears by their Actions; first Cursing, and then setting the Magistrate to execute them, calling us *Excommunicate* and *Rebels*: Concerning which he adds out of *Gerson*, "That not every Law shall be said to be by divine Right, which the Church or Prince hath made, having any Authority of God over his Subjects. Page 28.

And concerning the Ceremonies of the Law [whereof Tythes are one] he adds out of *Ignatius* to the *Philippians*: "Whosoever shall keep *Easter* with the *Jews*, and undertake the Solemnities of their Feasts, partake with them who killed the Lord and his Apostles. He lived with the Apostles. Hence is taken, that Legal things are deadly after the Suffering of Christ. Ceremonials, as Offerings, &c. [Amongst which Tythes are, as is before proved] ceased at the coming of Christ the Light. *Rabbi Solomon* reckons six Hundred Ceremonial Commandments. *Gabriel Schola. dist. 1. q. 4. Art. 4. dubio. 4. l. 4.* Legals, Judicials and Ceremonials, as to the Letter in them, are evacuated by the Law of Christ. *Jerom*, in his Epistle to *Augustin*, calls it the Heresie of *Cerinthus* and *Hebion*, to mix the Ceremonies of the Law with the Gospel of Christ, and so to confess new things, that old be not lost. [But these the Priests bring back again, accounting them indifferent, if so be they seek not to be justified by them; so making them equal with Morals, in that respect, which are mortal as such, as he there confesses: And so they set open a Gap to the whole Law of *Jewish* Observations, and tax *Jerom* of saying, to observe the Ceremonies of the Law is not indifferent. But they account what Ceremonies they please to be indifferent; and what they please they exclude, not as the Apostles did, in the Liberty of the Spirit of God, to gain others, but for their own Gain in the Spirit of this World: And these things the Evidence of the Spirit must and will decide; for Man, and the Will, Wisdom and Power of Man cannot, neither

neither can those, nor the Laws of man, contrary to it, bind the Conscience to the Observance of those things that Christ hath abolished, else I must confess, I understand not what he means by that which he adds out of *Gerfon*, pag. 28.] 'The divine Law is immutable, indispenfable by man; but if man make a Law agreeable to the divine, that doth not bind the Conscience, because we are freed from the Law by Christ, *Rom. 6. Gal. 4.* This must be the divine Law of Ceremonies and Judgments, which Christ hath abolished; for the Law of man, made according to the Divine Moral Law written in the Heart, must needs bind the Conscience, being agreeable to that he hath written there. For he had said before; 'A Law of men established on the Principles of divine Right, *Rom. 13.* obeying for Conscience sake, and bound in Conscience be different, which I do not yet understand. And that which they teach, that the Magistrate is to compel in Matters of Conscience concerning the Worship of God, that is also *Jewish*; which, he saith, here Christ hath abolished, *Romans 6. Gallat. 5. Vid. Erasmi. in Compend. Theol. vid. Philippi Scholia in Paul. in cap. 13. & Commonplaces.* 'Christ hath not taken away the Power of this World, but hath made a Higher Kingdom of Truth. As to the Flesh every Soul is subject to the Powers of the World: As to the Spirit we are all free in Christ, *2 Pet. 2.* Pag. 108. 'He that in God's Cause saith, God is to be obeyed rather than man, doth not despise men, but magnifies God the Lord of Men and Angels. *Rheg. p. 89.* 'If the Lord of the Flesh shall command things differing from the Lord of the Spirit, saith *Jerom*, that is not to be obeyed, according to that, *We must obey God rather than Men, Acts 4.* Though Bondage be a hard thing, *P. 204.* 'yet a Christian will not be against Civil Ordinances, also Tyrannical, for the good of Peace, which he can keep with the Law of God, but suffers affliction willingly. *Chrysostom* wrote, 'None is hurt but by himself. Therefore they that stir up the Magistrates to hurt us, hurt themselves, who should

If they think themselves Christs Ministers, and think us lost, should, after his Example, seek us, save us, not hurt us, and hunt us. 'The Spirit of Christ is meek, burns only with the Fire of Charity. *Luc. 9.* 'Know

P. 117.

'ye not what Spirit ye are of? He seeketh not Revenge, but the Repentance of Sinners. And godly men dispute not with a wilful mind, but desirous of the Truth, and humble after the manner of *Acts 17.* they search the Scriptures for the Truth, seek nothing but the Victory of Truth, not their own. God teacheth not to burn the wandering Sheep, but, *Ezek. 34.* to heal the Weak, feed the Feeble, &c.

Jerom on Hosea 2.1. 'O House of *Judah!* despair not the Salvation of the ten Tribes, but provoke it daily with Word, Prayer and Letters, because he is called your Brother and Sister, &c. The same is commanded us of Hereticks: We must not altogether despair of Hereticks, but provoke them to Repentance, and desire their Salvation with affection of

Jerom on Hosea
cap. 2.

Brotherhood. So far *Jerom.* That is not to provoke them to flee further off by their Cruelty and inciting the Magistrates against them, to force them to sin against their Consciences for fear of them, and so bring them Condemnation; For whatsoever is not of Faith, is Sin; and their Faith comes not by the Will of Man. 'If any thing be ordained by

'the Magistrates, which any whit degenerates from the Decrees of Christ, beware again and again, lest thou mix the pure Fountain of Chri-

Erasmus ratio
vera. Theolog. p.
75. Basil.

istian Philosophy with any Cisterns of theirs, Mens Laws ought to be fetcht from this Archetype, or Chief pattern. The sparks of mens Laws are taken from the same Light. But the fulgour of the Eternal Truth, shineth one way in a smooth Looking-Glass, another way in Iron; in one wise in a most clear Fountain, in another wise in a troubled Ditch. Let that Solid thing stand, and the Foundation, not to give way to blasts of Opinions, or storms of Persecutions, whereon to build Gold, &c. Men may slip, Christ cannot Err. Do not forth-with reject what is prescribed by them; but be

circumspect who he is commands, to Whom, at what Time, upon what Occasion, with what Mind; but especially, whether it agree with Gospel Doctrine, or favour of, and resemble the Life of Christ. *The Spiritual Man judgeth all things*, saith Paul; he himself to be judged of none. If the Doctrine of Christ be wrested to Mens Laws, or rather to their Wills or Lusts, what Hope remains? We must then have a *Lesbian* Rule, as the Proverb sayes. So far *Erasmus*.

3. Rule. The Gospel commands not, that our polities be governed by the Forensick Laws of *Moses*, nor doth appoint any new Corporal Polity; but bids us obey the present Magistrates and Laws, which are not repugnant to the Laws of Nature. In *Struthius*, *Musola*, *Mone-tarius*, and others that would so have it, What is it else but to restore the Polity of *Moses*? that God might shew it not to be perpetual; he took away it with a Horrible Example. A Magistrate must give Honour to things *Rom. 13*. Well done, and punish Dishonest. This Rule a Christian Judge should follow. And what are Honest and what Dishonest in manners, the Law of Nature judgeth and distinguisheth. 4. Rule. 'Tis a mortal Sin not to obey, if they bid not do things against God's Command. We must help Governments with Prayers, to this end, *That our Life may be Peaceable*, 1 Tim. 2. Jer. 29. 5. We must obey God rather than men, Dan. 3. Princes or Bishops, when they command us to do against the Commands of God, we must not obey, but the Command of God is to be preferred, as the History of *Daniel* teaches.

Ibid. As *Eve* sinned obeying the Voice of the Devil:

so do others Sin when they prefer ungodly Laws before the command of God; and suffer the true calling upon God to be taken from them. None can sufficiently bewaile the greatness of the Sins, that this most sad bondage bringeth: yea there is no Wisdom of man that can understand the greatness of these Evils—I bewail the slavery of Consciences that hinders the true calling on God.—*Wo to them*, saith *Esay* that

that write wicked Laws. Wo to them also who now with Penalties, and Delusions of Sophistry defend them.

The Worship of God is a work commanded of God, or instituted by a sure Testimony of God, whereby God pronounceth himself honoured done for this end, that God may be obeyed, such are not formal Ceremonies. They transform the Kingdom of Christ into a Polity, like the Jews. This *Cacozelia* evil imitation, darkens the understanding of the Law and Gospel, taxed in the Epistles to the Galatians and Hebrews. The true Worshipers must worship in Spirit and Truth, Joh 4. Ibid. p. 255.

He sayes that the libe ty of the Spirit in Ceremonies is shewed in Pauls Example reproving of Peter and his not circumcising Titus. And brings an Example of Spiridion Bishop of Cyprus shewing a Christian might eat Flesh. So far Melancthon as to this part of that Subject. And as for the other, 'tis as lamentable to consider what occasion is given by their Doctrine to bewaile the slavery of Consciences, that hinders the true Worship of God, whose Worshipers he saith must worship in Spirit and Truth, and his Worship is a work commanded by God, or instituted by God by a sure Testimony, for this end, that God may be obeyed. Then not man without it actively, who is made by that Doctrine the Judge of it, as *custos utriusq; tabule*, the interpreter of what God commands to others. And 'tis as lamentable to consider the Partiality and Iniquity, unequalness not only of particular men, interpreting only to serve their own turns; but of the times, or men in general not capable of other, by reason of their proneness to extremes, and false Accusations. He saith, the rule a Christian Judge must follow is to honour things well done, and punish dishonest; and what these are, the Law of Nature must judge and distinguish. Now the Law of Nature both he saith is grounded on certain Principles of Nature, (as the Law of England is on *Synteresis*, Doctor and Student) and others say is known by the discourse of Reason.

I have often heard (saith *Norr. Knatchbul*) that what is of the Law of Nature, is acquirable by the discourse of Reason. This is generally ac- Orth. Par. on 1 Cor. 11.

knowledged. Now could it be acquired by the discourse of
 reason, what Worship God pronounced himself honoured by,
 by those Magistrates *Paul* and *Peter* exhorted to be subject to,
 or can it be now attained any more than it was then by the dis-
 course of reason. Can that shew a Magistrate or any other
 man, that that way which he pronounceth himself honoured by,
 by a sure Testimony from himself, is, to be invocated by the
Mass Book, the *Common Prayer* or the *Directory*, &c. and that it
 is to be performed by men of such Order and Quality, so and so
 ordained, so and so Apparelled, in such and such Places, with
 such and such Ceremonies on such Dayes, as one Day in seven,
 being the first day of the Week; and if any ride above such
 a distance to Worship, his Horse must be taken from him, &c.
 Can Reason shew this? or that Sprinkling of Infants, eating of
 Bread and Wine, acknowledging the terms of Trinity of Per-
 sons, which are not in Scripture, (though three bearing Wit-
 nesses are acknowledged) are pronounced by God as his Worship,
 and the contrary Blasphemy, Prophanation, &c. and punish-
 able by the Magistrate, as the *Egyptians* and *She-
 lomiths* Son, and he that gathered Sticks on the
 Sabbath-day were? Is not this to set up, not the *Jewish* Polity
 again, which *Melancton* disowns, but that which is neither
Jewish, nor of the Law of Nature? And a third the Scripture
 mentions not, but in the Church, which is to be subject to the
 Magistrate in honest things for a quiet Life in Godliness and
 Honesty. For as for the Example of the Kings of *Israel*, they
 were to govern according to that Polity, as appears, *Deut.* 17. 18.
 who when he sate upon the Throne was to write him a Book of
 that Law to do all the words of that Law, to follow
 1 Sam. 16. 25. that Law to do all the words of that Law, to follow
Portefuc c. 3. this were to set up the *Jewish* Polity. If any should
 say, this was for his direction in his private actions;
 Typical. may it not be said of other Rules they make, to be
 so too? Whereas for *Christians*, their rule is the Spirit, its Law
 is written in the Heart, and there made known what God re-
 quires of them for his Worship, which is his prerogative, which
 he hath not committed to man, as some so far as it suits them,
 would perswade them. But now for instance, if in *Melanctons*
 time,

time, according to that Doctrine there of the Magistrates power in matters of Religion. The King of *England* then had to proceeded to the full, what lamentable work would that Doctrine have made, and that it took not effect, so fully, it was not because of the Nature of that Principle, but for the defect of the Subject, that neither were so faithful to their Consciences, as not to obey man rather than God & suffer willingly, nor the King so unmerciful as to proceed to the full extent of that Doctrine; for if he had, that wild Doctrine would have made *England* not an *Israel*, a figure of the Church, but *Aceldama*, the Priests Parishes the price & Field of Blood, a Wilderness, and him a King of wild Beasts. For if when he was perswaded it was the true Worship of God, as the Pope decreed, he had cut off all Blasphemers of it, and false Worshipers and Prophaners of it, as he then judged when he wrote against *Luther* as defender of the Faith; and afterward, when his Heart was changed, and he judged that the Pope had no right to decree (but shut him out, and yet kept the former Title he had from him) had cut off all of that Judgment, as he did some, then all must have been destroyed, for the whole Land were divided into these two: And if all parties had stood to their Principle on one hand and on th' other, and execution done according to this Doctrine to the extent thereof, this Dominion might have become like some of the King of *Spains*, and the Kings Ministers become first Men-killers, & then Cow-killers, like his, and so the Priest instead of the tenth of their labours, might have expected a tenth of their Tallow and Hides. What a lamentable Doctrine is this, and how difficult would they make Government! are not these of them who destroy the Earth, whom God will destroy with the Breath of his Mouth, with the sharp Sword, which proceedeth out of the Mouth of him that sitteth on the White Horse, whose Name is called the Word of God? Whom being in the Flesh, that Spirit slew according to the Flesh, saying, *We have a Law, and by that Law he ought to dye*, because he made himself the Son of God, making him a Blasphemer and Prophaner of the Sabbath, and a destroyer of their Temple, and one that had a Devil, (or a Witch) all these must be charged on him, and executed on him
by;

by their King, if they had had one, according to that *Dent. 17. 18.* But they said then it was not lawful for them to put any to Death, that being taken from them by the *Romans* to whom they therefore delivered him, who to please them executed him. And if now that Spirit be not in that kind gratified, it will be ready to stir up Commotions, and to skar Inferiours with being no Friend to *Cesar*, if they let this man alone, so saith *W. Tindal* in his prologue to Numbers, 'Can there be either King or 'Emperor, of whatsoever degree he be, except he will hold of 'them, and be sworn unto them, to be their Servant, and go 'and come at their Lust, and to defend their Quarrels, be they 'false or true? They maintain their Idleness with other mens 'Labour, and make other Sense for the Scripture, when it crosseth their end; or say that no man understands it. For the Work of this Spirit is to Persecute, waste and destroy; *Abaddon* and *Apolyon* is his Name. Now as to the Law of Nature (the rule of a Magistrate, as *Melancton* sayes) as it cannot judge, distinguish and decide about those Services aforesaid, neither can it proportion for the servers therein a tenth part for their Service, being not a hundredth part of the People, of which a great part they do no Service for. In the *Jewish* state, which was Ceremonial, there was more ground of Natural right, for there a tenth part of the Increase where the Earth brought forth an hundred Fold, and with little labour, bringing forth much of itself, was assigned an eleventh part as some account. But here, where the Earth brings forth scarce a tenth Increase with much Labour and Charge, they being it may be a hundredth part of the people by moderate Computation, expect a tenth of the Increase. Is this of Natural right, if the other were of their Service? Hear what *Oecolampadius* saith, a chief man with them, On E. ek. 44. of whom their Adversaries call the Church of *England* *Oecolampadians*, as being his followers. 'Priests, that is, *Christians*, should not be *aischrokerdeis* greedy 'of filthy Lucre, neither shall they have their lot upon this 'Earth, but a free Inheritance in Heaven. The Lord himself 'will be their reward and inheritance. What shall be wanting 'to

"to them, whose own God is the very Fountain of good things.
 "So they shall be free in their minds; nevertheless to them that
 "serve at the Altar it is given to live of the Altar, and they may
 "eat of the Sacrifices, receive first Fruits, receive Tythes. These
 "things are Ceremonial. But *Paul* shews thereby, that it is
 "lawful to receive Food and Raiment. For God addeth a
 "Blessing to his Ministers that do well: They did receive there-
 "fore of the Sacrifices, that is, the Apostles have Spiritual Joy
 "of those who Sacrifice themselves to God. And the growth
 "of the Churches is their Glory. Their first See also Ep J. Andrews his
 "Born, and their other things are blessed. So Speech about Ju- daizing against Thrash.
 he. Our Priests like not his Typified Tythes, they would have Typical Ceremonials stand,
 Tythes, Altars and Sacrifices too in kind, if they
 could get them, for they give the Water a passage, and set
 open the Flood Gate to *Jewish* Ceremonies, which would over-
 flow all the Banks of Christian Liberty, if they change but the
 Title and call them Judicial, and make the Magistrate but as
 the King of *Israel*, and that these things come within the com-
 pass of the Law of Nature, as the Sabbath, &c. Was there
 ever such a confusion and absurdity heard of, as to say that this
 and that form of Worship was taught by the Law of Nature,
 that are not only different and changeable but sometimes oppo-
 site to one another. And if the Teacher may impose his Do-
 ctrine on a man, and make him pay him what he please for it,
 by the Law of commentative Justice of the equality of *datis* and
accepti, of that which is given and received: by the same rea-
 son a man that would be taught may give such a man Tythes, and
 command him to teach him what he will for them. Is this the
 Doctrine of the Gospel, *Freely ye have received, freely give*,
 when neither gives freely but both compel, or the Magistrate
 does it for them, which is all one. Doth a man compel God to
 send him his Gifts, or doth God compel man to Luk. 14. 23. com- pared with Mat. 22. 9.
 receive them, otherwise than by a Spiritual
 compulsion, figured in the Parable? Oh ab-
 surd and Unnatural Doctrine! both contrary to the Law of Na-
 ture in Natural things, and contrary to the very Nature of
 Spiritual

Spiritual things also. And if they will make them of a mixt Nature, as *Gandarus* and some School-men would have them, and therefore to remain whole as they were, only for sake of that consideration, what is there in the *Jewish* Worship, which may not remain? Sacrifices must remain, for they were allowed on the same account of providing for the Ministers, that must have Food, which is of the Law of Nature. So they were of a mixt Nature; and Priests Garments must continue, they were so too, for they must have Gloathing, and they must have Houses to eat and drink in; so the Temple was mixt, where they sacrificed and feasted. And so of 600. *Levitical* precepts that *R. Kimhi* accounts, how many in their account will there be that has nothing of Nature in them? surely this Doctrine will bring back again to the beggarly Elements, to make us subject to Jewish Ordinances, and lead us back to *Sina* at first, and then into *Egyptian* bondage with these Task-masters.

But, say they, *Sacrifices are ceased; we have Scripture for it, for Christ, our Passover, is Sacrificed for us.*

Ans. So we have for Tenths, a part of Sacrifices or Devoted things; for it is said, *There shall be a great forsaking in the midst of the Land; But yet in it shall be a Tenth, and shall return*—The holy Seed the Substance thereof, answering to that: *Though the Children of Israel should be as the Sand of the Sea, a Remnant shall return*: Which the Apostle applies to the *Saving of the Elect Seed*. So the Tenth is a Sign of the Lords portion, the portion of his Inheritance, as it and Sacrifices, the Priests, *Israel* and their Land are called, so the Remnant, the holy Seed, the Substance in the midst, is the Lord's Portion, the Living Sacrifice, holy and acceptable, the reasonable Service, the Incense, the sweet Savour, &c. This also is to be a free Offering; the quantity of the first Fruits were to be free, not forced; for the sixtieth part was accounted the Offering of an Evil Eye, for if they gave but one Grain, they satisfied the Law, as *Jerom* noteth, as cited afore.

Also

Gand. quadli. 4
q. 28. Before
1300.

Ha. 6. 13.

Ch. 1. 9. Ch.
10. 22, 23.
Rom. 9. 27.

Also *Oecolampadius* on *Ezekiel* 45. where he noteth, 'That the best things were to be consecrated to God, in *Hebrew* *מספקה* *de irriguis* *Israel*, as if he should speak of the Feast, where-
 'in the better sorts of Meats and Drinks are used, forbidding the feeble, and sickly and lean, such as they would not admit at Feasts. These are now our Eucharist, Thanks-giving, for we offer to Christ the first Fruits of our Mind. Therefore in the following Verse the
 'Chaldee Interpreter sayes clearly, That all the
 'People of the Land should work this Separation *חֲרוּמָה* for the Prince in *Israel*, and that those Oblations and Sacrifices which are convenient and due to God only, should be made to the Prince, so that thou must understand, that the Prince is the same God, and that is done by the denying the Affections
 'לְאִשׁוֹ for the Prince, because every where in the Law the manner was of offering the first Fruits of Dedication for the Priest or the Prince; yea, to the Prince himself in this place the Oblation is done; neither doth he any more offer any thing for Dedication, he himself being once offered in for us, that we may be consecrated to God — Therefore the Prince doth not make a Sacrifice of Initiation for himself, whom the Father hath anointed and sent into the World, that supplying the Office of the Priesthood once, he hath abundantly fulfilled it for all. And in the 9th Verse *Ezek*: 45. 17. he shews certainly, that the Prince signifies Christ; for, saith he, 'The force of that Perfect Sacrifice is bestowed on Consciences in Solemn Feasts, &c. for at this day Christ is crucified for me, when I experience the Fruit of his Merit in my Conscience, what those Feasts are elic- where. It appears also, that the King of *Israel* signified Christ, by that in the Prophet, saying; *In the Latter Dayes they shall seek the Lord their God, and David their King*: And Christ is called the Son of David, and the King of *Israel*. And on chap. 46. he distinguishes the parts of Magistrates from Ministers, and Ministers from Magistrates, saying, 'It is forbidden in this
 'place

Oecolam. Ezek.
45.

Verse 15

Verse 15.

Kings are called Messiahs,
Psal. 105. 15a.
45.

Verse 18.

' place, that Christ in thee usurp not, as his, the outward Works,
 ' which depend on thy Free-will; otherwise establishing thine
 ' own Righteousness, thou shalt be shut out from the Righteous-
 ' ness of God, neither let the Carnal and Gross part of the Com-
 ' mon-Wealth be administered by the Laws discerning the Spirit.
 ' Let Spiritual Things be left in the Spiritual Order; the Carnal
 ' Things in the Carnal Order: otherwise there will arise a Con-
 ' fusion of things, and each will be disturbed from his Possession.
 ' The Sword doth punish him that is guilty and manifest in a Ca-
 ' pital Crime: The Gospel forgiveth the Offence committed.
 ' Who made me a Judge over you? The People is dispersed from
 ' their Possession, if the Order of things be confounded, so that
 ' he plainly neglect his parts, which they that are called Spiritual,
 ' have rashly arrogated to themselves. Not that it must be strain-
 ' ed so far, that a Magistrate may not be a Christian, or a Chri-
 ' stian a Magistrate, or be over his parts by the holy Spirit; but
 ' acknowledge, that it is of the Spirit to administer all things ac-
 ' cording to God's Order; outward things outwardly, inward
 ' things inwardly: Take hence an Example for the Equity of
 ' the Magistrate—for all things are safely drawn to Examples
 ' of Life, where first the Sentence of the Spirit is set down: So
 ' he there. On chap. 45. 8. He saith, 'The Prince is the Messiah, the
 ' Wall of his People; and the Church is his Body, the Fulness
 ' of him; and that the Magistrate defends the Church, a Mini-
 ' ster of God, but is conversant in grosser things, nor let our Ma-
 ' gistrate arrogate to himself command over Consciences. And
 ' on Chap. 10. ' I interpret that all Minds have an in-
 ' stinct from God in every Function which have respect
 ' to God by Christ, not themselves; because the Spirit of Christ
 ' is a Spirit of Counsel and Wisdom—There are di-
 ' vers Gifts in Spiritual Things and the same Spirit,
 ' no otherwise are there divers Offices, which the same Spirit of
 ' [הכנדיים] *Princes*, as it is called by the Princely Prophet,
 ' which they call Principal, suggests at divers times—The com-
 ' mon People never rise up nor are moved, but when the Prince
 ' commands, who is only moved with Wings directed to God,
 ' and with Spiritual Will; otherwise the Frame would forth-with
 ' disagree.

'disagree among themselves; and the Wheel (the People)
 'would say to the Prince, *We must, in things which are God's,*
 'rather obey God than Man; which would be an Argument, that
 'Affairs were managed with no Spirit of God, and that the Glo-
 'ry of God were departed, as before time, from *Jerusalem*.
 So that *Oecolampadius*, their great Author, he tells them, that
 Tythes are Ceremonial, the King of *Israel* Typical; that the
 Magistrate is not to Rule over Consciences, and that this is the
 way to keep all in Frame and good Order. Had our Bishops
 brought this Doctrine from *Strasburg*, and promoted it, the
 Government had been less difficult, and the Church and State
 less disturbed, than it hath been in the following Ages, had they
 endeavoured to have kept the Church in inward splendor, rather
 than counselled *Q. Elizabeth* to make the outward splendor of it
 considerable in the Eyes of the World, the Glory had not so
 much departed from it, as it hath done. And certainly, the more
 they incite to Persecution, and to Oppress Consciences, the more
 their Glory will depart, the more Contemptible they will appear
 to the World, and the sooner draw Judgments down upon them.
 Some are so Senseless and Gross, that from Christs words, *These*
things ought you to have done, &c. they would
 prove the Continuance of Tythes, more blind in
 this thing, than some Papists; for *Gandavius*, stiled,
The Solemn Doctor, against whom the most
 subtil Doctor *Scotus* contends, about 400. Years
 ago, sayes plainly thus: 'As concerning that
 'Saying of Christ in the Gospel, although it be
 'writ in the Gospel, yet Christ spake not that for
 'the Time of the Gospel, but for the Time of
 'the Law of *Moses*, wherein Ceremonials did
 'not yet cease. 'And therefore, as yet, at that time by the
 'Law of *Moses*, that *quota* or certain part, as to the Number,
 'was to be paid. To which agrees *Erasmus*, as cited afore, whom
Vit. Zaccolus in his Notes on *Gandavius*, calls a most
 Impious Heretick, for presuming to call the Exaction of
 Tythes *Tyrannical*; and gathers up all he can against him, as if
 he were weeding Authors, yet calling himself a good Ga-
 therer

Matt 23. 23.

Gand. quodl. 4.
q. 28.

Zaccol. He
sayes, Morals
seem to be of
the Law of the
Gospel, *Ibid.*

Ibid.

therer of Herbs. These that thus use Christs words, are like them that would prove Swearing from *Paul's* saying, *Men Swear; and to them an Oath ends Strife*: And both like Sottish People, that if they can but remember that such a thing is but named in the Scriptures, it serves them for a proof: as if an Unjust Judge were allowable, because Christ in the Parable makes use of him. And an Als will serve to give them an answer (for he made use of one) to reprove the Madnels of them that are going in the way of *Balaam*, to take up a Parable to vex the People of God: Fools and Blind, that cannot discern the Signs of the Times. When did Christ speak this? in what place? to whom? Was it not in the time of the Law, in *Canaan*, where Tythes were to be offered, in the Time of the Law, to the Pharisees and Scribes, Doctors of the Law? And must it be so now in *England*, in the Time of the Gospel, to them that are freed from the Law of Carnal Ordinances of the *Jews*? And who did *Paul* say Sware? Men, not We; Men of Old Time, *Jews & Heathen*; not We, Apostles, Saints and Christians. Can these men distinguish their Right Hand from their Left? and are they then fit to teach others? Are they not blind Leaders of the Blind, that cannot discern a *Jew* from a *Christian*, a *Papist* from a *Protestant*? For if they were not blind, they would see these blind Guides not to be *Protestants*, who palpably cross the *Protestant Principle*, that which even Denominates *Protestants*, that gave the *First Protestants* the Name of *Protestants*, and made *Protestants* distinct from *Papists*; that is, *To Protest against the Civil Magistrates Power to impose on the Conscience in Matters of Divine Worship*; occasion'd at the Diet of *Spira* by the Princes & People in *Germany*, protesting against the Emperor, *Charles* the 5th, his imposing a Form of Worship on them, an Interimistical Religion, until the Pope might send the holy Ghost (as was objected by some) in a Cloak-bag from Rome, to the Council of Trent, to make and decree one for them; of which at large see *Polano* in his History of that Council. For though the *Protestants* are different among themselves in many other things. yet they generally agree against the Church of Rome in this; That every Member of the Church is to

pross.

*Polano, Hist.
Coun. of Trent.*

prove their Faith from the Scripture; which they may understand from the Spirit of God opening them, and not as recommended to them from any Church or Assembly, the choicest of which they look upon as Fallible, have and may Err. But now contrary to this Protestant Principle if they can but catch up a place of Scripture mentioning (and sometimes not so much as mentioning) that which they would have, and makes for their Interest, as they think, they will fasten it on others, as if it were an Article of Faith, on the Belief of which Salvation depends, prosecuting it with so much eagerness, and moving the Magistrate to persecute them, if they cannot conform to their Will, contrary to the Will of God, as not Obedient to the Higher Powers; whereas Theodoret saith on that place, 'It is clear, if with Godli-

Theodoret on
Rom 13.

ness; for it is not permitted to obey Magistrates, if they resist the Commands of God. Which by the Protestant Principle is to be understood by every private man. Theodoret in the same place saith further; 'That the Power of

Kecker. be-
fore.

'Unjust men doth not proceed from the Election of God, but the Dispensation of Principality. And herein they also recede from the Protestant Principle, and go over to the Papists; who, if any believe not as the Church believes (they mean themselves) they incite the Magistrate, their Secular Arm, to cut them off, from the same place of Scripture, Rom. 13. saying; He bears the Sword to punish Evil, as Impiety, which they call Heresies, Seditions, &c. which they say are the Works of the Flesh, from Galatians. See for Instance Thyr-
rianus, de Eccles. & ordinat. min. pag. 36, 37,

Gal. 5. 20.

&c. Though Heresies, Seditions, &c. reckoned are Factions in Civil Governments, preparing for outward Force, as the words signify: the other are of the Carnal Spirit, but inward, only. These with their weak Reasons, being not able to withstand the Truth, do in effect speak with the Popish Doctor in Q. Mary's dayes, saying to the Martyrs, *Ye have the Word, and we have the Sword*: or as the Independent Major to our Friends in New-England, when they shed their

At. & Mon.
pag. 85, 50.

Adderton.

Blood;

Blood; *You are Judah, but we have the Power, and therefore look to your selves.* But a Power higher than his, soon after cut him off with a Remarkable Judgment; and the *Indians* were afterward suffered to cut off many of them. Such Arguments these now use, boasting in the Arm of Flesh, whose best proof they bring is Armour of proof, more befitting Sword-men than Gown-men, making themselves of the Church Militant in a proper acceptation; but not primitive, who used no other Weapons,

but Prayers and Tears, and the Sword of the Spirit; and the rest as *Paul* mentions them, *The whole Armour of God; The Armour of Light.* But the very mention of that, or the Spirit is apt to provoke them into Laughter; so light are they, not fit to take the Name of God in their vain Mouthes, nor the Name of the Earthly Powers neither, not fit to commit their vain Words to their Ears, which might more worthily receive the grave and honourable Sentences, and

Counselfs, and Examples of those prudent Princes, viz. *Stephen*, King of Poland, *James*, K. of England, *K. Charles* his Son, *William* of Nassou, Prince of Orange, an 100 years since, the Emperors, *Constantine*, *Jovianus*, and *Theodosius*, above 1200 Years since, tending to Liberty of Conscience in Matters concerning God's Worship, which our case in Tythes must needs be, as making us maintain a Ministry, tending to overthrow the true Worship of God in Spirit and Truth, as we are fully satisfied God requireth of us, as being therein well-pleased. For

Real Character. so *J. W.* late Bishop of *Chester* defines Religion, A Habit of Reverence towards the Divine Nature, whereby we are inabled and inclined to serve and Worship him after such a manner, as we conceive most acceptable to him. And Worship, that inward and outward Reverence, whereby we acknowledge the esteem due thereto. Which agree to us; who according to our best Perswasion, Sense and Spiritual Understanding, therein exercise our selves accordingly, endeavouring in all things to keep a good Conscience towards God and towards Men; and therefore we dare not contribute to the great River (as it were) the River *Euphrates*, of Tythes, the Strength

Strength of the great City *Babylon*, which must be dried up, that the way of the Kings from the Sun-risings may be prepared, which have committed Fornication with the Whore, which hath been drunk with the Blood of the Saints, whose Heart God will turn to hate the Whore, and make her bare, and eat her Flesh, and burn her with Fire, and bring their Honour and Glory into the *New Jerusalem*, that cometh down from God out of Heaven. And we desire, others may come out of her with us, that they may partake with us in what we witness in our selves, that God may be glorified in his Works.

This mean *Essay* and *Beginning* may be as a small Seed suggesting to an Important End of some, who with more Abilities, Time, Pains and Opportunities may attempt something in this Kind; in the mean Time this may do what good it can, for the Service of God and his People, the Information of the World, and the due Commendation of those that wrote these things; and not only for that, but for the Example and just Reproof of them, who living in greater Light, neglect to follow them. If it attain some of these Ends, I do mine.

The 1st of the 10th }
Moneth, 1677. }

Richard Richardson.

A few Citations more from the History of *John Hus*, and *Jerom* of *Prague*, burned by the PAPISTS. On *John Wickliff's* Articles, 1412. *De Decimis*, pag. 726.

TYTHES are pure Alms, proved by many Arguments and Authorities.

Augustin. de verbis domini, Va vobis, &c. They with-drew the Tenth part from all their Increase, and gave Alms, which some Christian doth not easily do; therefore they derided him, saying this to them, as men who gave not Alms. So in *Enchiridio* cap. 76. on *Luc. 11.* But Woto you who Tythe Mint, &c. for these I know to be your Alms—and pass by Judgment; by which Alms you might be cleansed from all inward Defilement, &c. *Item in quod. Ser-mone de Eleemos. danda. Idem Homil. 6. Id. Sermon. de Decimis.*

Chrysostom on *Luc. 11.* *Tho.* alledgeth in his *Glosse* He teacheth two things; *First*, That Tythes are Alms; *Secondly*, That Tythes are in a manner Legal, because they ceased not yet to be given to the Priests in Christ's Time.

For *Chrysostom* saith; Tythes are a certain Alms, and the time was not yet expressly to destroy Legal things; therefore, saith Christ, these things ought you, &c. *Aug.*

August. Serm. de Decimis. Whatsoever God hath given us more than is needful, he hath not given to us in special, but transmitted to us to be disbursed for others; if we give not, we invade others Rights. *Et Habetur, 16. Quest. 1. Decima.*

Item. Jerom in Epist. Et ponitur. 16. quest. 2. cap. quicquid. Whatsoever the Clergy have, are the Poores Goods.

Item. August. ad Bonifac. Epist. 33. Et ponitur. 1. quest. 12. Item. 23. quest. 7. Glos. Prelats are Proctors, not Masters of Ecclesiastical things.

Jerom ad Nepotian. How can they be Clergy-men who are bid to contemn their own Means? To raven from a Friend is Theft: To defraude the Church, Sacriledge, to have took that which is to be disbursed to the Poor.

Bernhard in Sermone; Simon Peter said to Jesus, cap. 17. Surely, the Poores Patrimony is the Church's Means; and it is stolen from them by Sacrilegious Cruelty, whatsoever the Ministers and Stewards, and not verily Lords and Possessors, take more than Food and Rayment.

Eusebius de transitu Hieronymi. If thou possesse Cloath, thing, or any thing beyond extream need, and help not the needful Poor, thou art a Thief and a Robber. Let us be, beloved Children, in temporal things only Stewards, and not Possessors.

Thus the antient Protestants proved from the Fathers and School-men, that Tythes were pure Alms:

*And are they not like sturdy Beggars, or Worse,
That ever are seeking such Almes by Force?*

The 4th Council of Carthage, consisting of Two Hundred and Fourteen Bishops, Anno 436.

Cap. 51. A Clergy-man, although instructed in the Word of God, must get his Living with a Trade.

Cap. 52. Let a Clergy-man get Food and Rayment by some petty Trade or Husbandry, without Hindrance of his Office.

Cap. 53. All Clergy-men must learn both petty Trades and Literature, which are able to work.

Cap. 15. That a Bishop have vile or cheap Household Furniture, and a poor Table and Food; and seek Authority of his Dignity by Faith and Deserts of Life.

Cap. 16. That he read not the Books of *Heathen*; and of Hereticks only for necessity and the time.

This was a Provincial Council approved by Pope Leo the Third.

Augustin, Bishop of *Hippo* near *Carthage*, was served in Earthen Dishes, and the rest answerable.

History of the Council of *Trent* by *Suave Polano*, lib. 2. pag. 245. A Decree was made in the Council of *Trent*, That the Ecclesiastical Sacraments shall be freely conferred, without taking or demanding any thing for them, under any Pretence whatsoever, or Custom; considering, that neither Custom or length of Time doth diminish the Sin, but rather increase it, and the Offenders shall be punished according to the Laws made against Simoniackal Persons.

The Gospel was alledged, *Freely ye have received, Freely give*: And many Canons anathematizing him that giveth or receiveth a Temporal thing for a Spiritual

ritual. That Custom against the Law of God and Nature is Corruption, and cannot take place.

That in the title of *Simony*, The Custom of giving or receiving for Possession of Benefices, Benediction of Marriages, for Burials, or for the Ground of the Burial, is reprehended and condemned.

And the *Gloss* was alledged, which saith, That howsoever it be a work of Piety to put Money into the Box, yet to do it in time of receiving the Sacrament, breedeth suspicion of Simony: And therefore Alms to be used at other times and Seasons.

Lib. 6. pag. 492. In the point of Collation of Orders, the occasion of proposing the third Article was, because the Precept of Christ, that all spiritual Graces should be freely conferred, as they are freely received from him, was transgressed since the beginning of *Christianity*, when Charity abounding, the People, who received Spiritual Things from the Ministers of Christ, did not only, according to the divine Precept expounded by *St Paul*, contribute to them as much as served for their Necessities, but enough also to maintain the Poor, never thinking, that the Temporal was a price of the Spiritual. But after it was divided, and a Revenue applied to the titles, called a Benefice, the Ordination, Collation of the Title and Benefice, given and received together; it seemed to the Ordainers, that beside the Spiritual they gave also a Temporal, and might receive also a Temporal for it; so that buying and selling was easily brought in, which could not be got remedied by Censures.

Pag. 491. That the Primitive Church did not dislike

like, that Clerks and Priests should live by their Labour, by the Example of *Paul* and *Apello*.

Pag. 494. Bishop *Dionysius* alledgeth, That the Clergy, being not a Tenth of the People, had Tythes; that it was not just to demand that which is received an hundred fold: and that the Riches of the Church is ill divided.

Pag. 495. Bishop *Bisantius*, a godly man, but poor, said, That to exercise a Spiritual Function for Reward, is undoubted *Simony*.

And his party said, That they saw not, how the Council had power to change last Wills, that is, over the Goods of the Dead more than of the Living; and that the Doctrine is not so secure, as it is affirmed; That it is lawful to serve God for Gain secondarily; that is, principally to serve God, and secondarily for the distributions. And if it were, it is not a secondary. but a principal Cause, which first moveth, and without which the Work would not be done. This pleased not the Congregation, for every one being Conscious to himself, that he received the Title and Charge only in regard of the Rents, did think he was condemned: therefore the Article had great applause, that the *Prebends* should be turned into Contributions, to incite men to serve God in the best manner they could. Thus *Suave Polano*.

Bellay, Bishop of *Paris*, said, pag. 492. That the Abuse did still increase under several pretences from the primitive Times, which the Church useth still, with small hope they can ever be taken away, until Christ come again with his Whip, &c. and chase them out of the Temple. And pag. 499. he said, That

That until he had understood, that which Christ and St Paul do grant to the Ministers of the Gospel, to be a Power to receive Maintenance from him that doth voluntarily give it, and not to constrain any to give : And that *France* will ever be *Christian*. He proceeded no further.

Note, Even Papists confess, they are short of their Canons in their Practices. And that those, that challenge their Maintenance by divine Right, have both all primitive *Christianity* against them, and all *France*, while ever *Christian*.

The greatest Adversaries of Truth confess no fairer Testimony for Truth, against the Adversaries of Truth, than what comes from themselves.

Stapleton
prompt. cath.
dem. 9. post.
pent.

The great Antiquary *James Maxwell*, writes a Book of the Prophecies of the *Roman* Saints and Prophets against the Church of *Rome*, alledging (Sect. 2.) the saying of the Arch-Bishop of *Nazareth*, viz. There is not any thing more effectual to the proving of the Truth, than the Testimony of the opposite party. The Book is patronized by the Bishops. The same course hath *T. Morton* (sometimes Bishop of *Durham*) taken from the Testimony of their own Doctors, in his Catholick Apologys. In the second Part whereof cap. 25. he brings this of the Jesuit *Azorius*, viz. The Interpreters of the Popes Law do now all teach, that *Tithes*, especially Predial, ought to be paid *jure divino*, by divine Law ; But the Divines think contrary, that they are due only by the Popes and Canon Law, *Alexander*, *Thomas*, *Henry*, *Sylvius*, *Angel*, &c. His Book was dedicated to

K. James

K. James: To whom also at his entrance was dedicated by the afore cited *D. Andr. Willet*, styled *Professor of Divinity*, a Book entitled, *An Antilogy to an Apology of a Fryar*, in Answer to the second Section whereof he brings their Testimonies against themselves, saying, What better Testimony than from their own Lips? what more pregnant Witness, than from themselves? The Fryar saith (6. defence) The Religious Clergy enjoyed the third part of the Substance of our Nation, &c. which *D. Willet* grants, but denies, that Abby-Lands were all converted to temporal *Preferments*, though we grant (saith he, *dissuas.* 8.) too many were, and shews, that it is warranted by the Imperial Laws of *Valentinian* and *Martian*, that things abused by false Worshippers should be given to the use of the Orthodoxal Church, which in their common acceptation is a company of Clergy-men, which he confesseth, not to be a two Hundredth Part of the People of the Nation, p. 211. and whose off-spring is not tyed to be maintained of Tythes and Offerings, as the *Levites* and Priests were, p. 217. yet would have them have a tenth of the encrease of the Land, and of mens Labours, which he accounts Sacriledge to detain from them, as before, from *Leviticus* the last, which speaks of *Aaron's Order* of Priesthood; (and of *Melchizedeks Order* of Priesthood he proves none to be but Christ, from *Psal.* 110. 4. making it blasphemous in the Council of *Trent*, to install Priests of that Order, p. 94.) if he besides would have annexed for Spiritual *Preferments*, a third part of this whole Land, according to the Imperial Law, that was abused by false Worshippers,

as

See *Calvin Instit.* cap. 18.

Spark against *Albins*, cap. 1.

as afore: it seems the fifteen Hundred Thousand Pounds, by modest computation reckoned by the Author of *Omnia Comesta a Belo*, consumed at this day by the Clergy, though thought double to the revenue of some former Kings, is but a small pittance in comparifon. And yet thinking it no reason to be thought burdenous to the Nation, from which he would excuse them, p. 217. Where is his Parallel with *Aarons* Priesthood, which he saith was a thirteenth part of the People, p. 211. and of those of his Order, that take his Maintenance with his plea. Which is not so sound in this as in many things against the Jesuit, seeing herein he is an accessory in the crime, and therefore not to be heard herein, (that which he so often opposeth the Frier with from the civil Law) as a fit Witness, but where it makes against himself by Confession, Absurdity, Antilogy, or Contradiction to reason by his own rule aforesaid, which may be attributed to the State and Time he lived in, that he saw not all, as they say of *Bernard* with the rest, whom we otherwise reverence and esteem for the good we find in them, and according to that, wherein we honour all men, and are their Friends in the Truth. For in his *Hexapla*, having charged a 2000. *Roman* Errors, in the close of it he closes with their Captain undisclos'd there, viz. Worldly Preferment (of the Worldly Sanctuary, Tythes) the Poyson poured into the Church. *Fer. in vit. patr.* But in his *Antilogy*, p. 269. he closes with the Jesuit that to be the Original of Apostacy, and calls it a main pillar of Popery. And says, the Popes first Fruits through *Europe* did arise to above 553189 $\frac{1}{2}$. he had said

said before, p. 232. nigh six Hundred fifteen Thousand, two Hundred and ten Pound Sterling. And if the first Fruits of his Unholiness (as he often calls him) be become unholy, what's the Lump? if the Root, what the Branches? And if by the Imperial Laws he would have the one converted to the use of the Orthodox Church, sure he would have the other also, or account it Sacrilege, as afore. If the Statute of *Mortmain* had not put a stop, but that for a third part, they had swallowed up the greater part of this Land, would he by the Imperial Laws require it to the Orthodox Church, or account it Sacrilege. *P. Sylvester*, (some write) modestly refused unfit and immoderate Gifts

from *Constantine*. And anciently others
 See *Cath. A-* have said, We that have forsaken our
polog. par. 2. own, how should we receive others
lib. 2. cap. 10. Goods? But now they will have it by
 force. And not only greedily devour
 1 *Cor. 8. 10.* and glut themselves with that which
 they know was offered to Idols, and as *P. Gregory I.*
Dent. 12. 1. did by the Idols Temples uphold the
 Monuments of Idolatry, but raven also
 from the Poors Labours, and make themselves drunk
 with their Sweat and Blood, as *Babylon* is said to be
 drunk with the Blood of the Saints and
 Rev. 17. the Witnesses of Jesus, out of which
 we desire they may come with us, least drinking with
 her of the Cup of her Fornications, they
 Chap. 18. drink with her also of the Cup of the
 Wrath of God, who is strong, even the Lord God,
 who judgeth her.



The

The Substance of a LETTER,
occasioned by a Discourse of the Time
CALLED
CHRISTMAS,
From an ABUSE on it.

L. N.

I Have in mind thy Friendly Visit after our Dirty Abuse and thy Admonition, seasonable, as thou it may be thoughtst for the future. But as for the Apostolical Tradition of *Christmas*, which thou saidst thou hadst read in several Authors, I am so unsatisfied in it, that I have a Desire to obtain the sight of one of them: for I love to read a Piece that does say the utmost 'Tis a Maxim, *None would be Deceived*. I am sure I would not, and would not have others. I have read some of the most learned Antiquaries and Chronologers concerning it. Our Country man *J. Selden*, speaks as much for it, I think, as can be, in a Treatise of it under his Name, and more than may be, shewing more Reading than Ingenuoufness, or Ingeni-oufness through Inconsistency (and so no Genuinness in the Treatise) obvious to a mean Understanding. For though such Authors (Antiquaries) like Travailers, think they may Lye by Authority, because few can contradict them; yet many may when they contradict themselves, yea, almost any. For, owning *J. Selden's* Assertion in his Review, viz. That in the Eastern Church the Celebration of that Day was not received on the 25th of *December*, till the ancient Tradition of it was learned from

from the Western about four hundred years after Christ. This Treatise to vindicate him from inclining to the *Puritan*, reels quite over the *Protestant*; and for fear of the Brand of their hot Brain, as he sayes, he leaps into the Purgatory of the *Papish* Tenet of the inherent Holiness of the *Exact* time, and that upon the Ground of unwritten Tradition; which he gives no Reason for not being first known in the Eastern Church, as well as the written; which Absurdity implies a Contradiction. And he shews no Author in the first four hundred years before the institution of it that mentions it: But *Clemens* of *Alexandria* (where was a Patriarchal Church, being in the East, where the Church Cycles were kept, wherein there is no Rule for this Epicycle, nor gives this Treatise any, why it should be retrograde from *Rome* thither) he taxeth them of Curiosity that pretend to know either the Day, the Moneth or the Year of Christ's Birth, and speaks of two Opinions about it, falling both in Summer Time. And this *Clemens* lived about Eighty Years after the Apostle time. If all the Eastern Churches had slept all that time, they would (as they Story of the Seven Sleepers) at their awaking have remembered surely, whether they had kept it in *Summer* or *Winter*; seeing the Tradition of it, which the later Fathers write of, was on the *Winter Solstice-Day*, that is Two Weeks before the time wherein it is now observed; which is another Contradiction, to say, *That the Exact time of the Birth only is sacred*, which was at the *Solstice*; and yet say, *That the Tradition of that Day, as it is now kept through all Christendom, is both Apostolical and as Ancient as the Birth is self*: whereas the *Julian* and *Gregorian* Account of it differ Ten Days one from another, and both differ from the True Account according to *Astronomy*. Can all these three be the *Exact Time*, especially ours of the *Dionysian* Account, which makes (as *Scaliger* shews) the Birth of Christ to have been Two Years after *Herod's* Death, who sought his Life? Or can the very Name of the 25th of *December*, though not the *Exact Time*, make it sacred by inherent Holiness in the Time? He calls *Cardan* Impious for tying the Mystery of the Sacred Time to the Rules of *Astrology*, and yet tying it himself to the Rules

of *Astronomy* (which he confesses Uncertain; another Contradiction) and to the Course of the Sun only, and not also of the Moon, as well as the *Passion Day*, about the Time of which all *Christendom* was in Broiles, and Excommunicating one another. Concerning which he saith, *Peter, and James, and John teaching at Alexandria, taught Mark, Bishop there, the true Time of that Feast.* Did the Apostles then conspire to carry away the Tradition of the Birth Day so closely from *Mark to Rome*? Why! was it that *Peter's* Successor there should teach *Mark's* Successor the Exact Time, four hundred years after, to shew the Pre-eminence of that See? Must that Feast alone be retrograde in their Divinity grounded on *Astronomy*? And was it Apostolical, and from the Birth it self, before Apostles were, and before some of them were in being (a Miracle beyond the *Papists*) to confirm his *Papish* Tenet? Did his Brethren that despised him, the *Carpenter*, keep it from his Birth? or his Father reputed and Mother, to whom he was obedient, keep it, contrary to their Fathers Examples, and their Account, after the Example of *Herod the Idumean*, and the *Romans*, and their Account (as it is now, and as he sayes it was) who, as *Polydore Virgil* sayes, received that Custom from the *Persians* of Observing Birth-days: As this man doth from the Example of those that kept the Birth-dayes of *Philosophers, Princes and Heathen Gods*, saying, *Therefore he that scruples it to Christ, deserves not the Name of a Christian:* But then he should have shewn, that the Apostles got that Name upon that account, and that they sacrificed Men to him also, as the *Heathen* did here in *Britain*, and else-where, to their Gods, and what not; for one will follow as well as the other, from that Reason of his; and so did many things else, as *Hospinian* shews, who disputes this Point largely against *Belarmine*, which this man takes for granted, namely, the Sacredness of Times, not by Institution, but of themselves by Inherence, taking no notice of him (nor of the Answers of *Protestants* to his Testimonies for unwritten Tradition) only he mentioning him amongst those Learned Men that oppose the Day, as *Bernard, Paulus de Midleburgo, Salsiga, Jos. Scaliger, Kepler, Wolfhium, Lilius, Calvinus, Casaubon, &c.* But he
sayes,

sayes he did it according to Instructions: It seems he had not a mind to it, but as aforesaid; for the Times turning, it lay by him Twenty Years, it may seem, when it should in its way have informed Opposers (if ingenious or genuine) and for any thing that appears by the Edition 1661. without his direction came out to countenance the Times, when it was like to be pecuniary seven years after his Death, which Characters were usually urged against Supposititious Pieces, as against the Constitutions of *Clement*, &c. There was something in it also (increasing the Suspicion) that he being a Lawyer, inclining to the Magistrates Power about Religion (with the *Eraſtians*) as appeared in his History of Tythes, and the *Assembly of Divines*, should yet here take the Plea of some Divines for the Sacredness of this, and glad of such a Divinity that's but grounded on *Astronomy*. For he sayes, *That Peter and Mark an Hundred Years after Christ's Birth, grew better Astronomers, and settled Easter*. It is a Wonder then, they settled not this other too, but left it at random to the Error of the Fathers (as he confesseth, because, as he sayes, they were no good *Astronomers*) and of all Christian-Churches ever since, to Prophane the Exact Sacred Time, as he calls it, and all the immoveable Feasts depending on it, after the Course of the Sun and Example of the *Heathen*. These things and the Authorities he brings from *Nicephorus Calistus*, a Fabulous Author, *Ann.* 1300. and the *Martyrology of Rome*, and the *Menology*, which might suit the Time to the received Custom then (as in the Chronicle of *Alexandria* the Translator made the 21th of *December* the 25th, he sayes) with other Suspicious Testimonies of later Times, that he brings, are not sufficient (to use his own Expressions) to inform a Judgment against the Silence or contrary Testimony of the first four hundred years (if the Question depended there) *Chrysostom* knowing nothing of that his only Instance of *Nicomedia*, so near him in place and time (which also contradicts his Assertion of the East not knowing it for four hundred years) nor the *Armenians* at this day, who keep it not yet, then knowing nothing of it, nor of *Chrysostom's* Sermon about it. If the Exactness of *Chrysostom's* Instructions from *Rome* be credible (on which the main strength lies)

lies) that the very Day of *Quirinus* his Taxation in *Jury* was found in *Rome* to be on the *Winter Solstice Day*, and the Year not found, as he proves, contradicting his Authorities out of Barbarous Translations out of *Eusebius* and *Africanus*; its an Argument against it; seeing 'tis probable thereby, that the Tradition of the *Solstice Day* sprung from that (not being known before) the Taxation being then found, if truly delivered, to be about the *Solstice*: As *Casar* design'd his two Passages into *Brittain* by the Equinox.

I have been the longer on him, as being the only Man I have read of the inherent Holiness of the Time, and Apostolical Tradition of it, that thou alledgedst; and it may be the Author thou meanest, styled, *The Eminently Learned Antiquary*.

And as for thy other Allegation in thy *Admonition*, viz. That all *ENGLAND* keeps it.

He that reads the Church-Histories, and minds the Effects of pressing the National Worships, and the Sufferings that the sincere Worshippers, according to what was manifest to them, have undergone in all Ages, will think that also an insufficient Argument, to inform the Judgment, or to quiet the Conscience, by the subjecting it thereto. For besides what the holy Scriptures record, of *Nebuchadnezzar* his pressing his Religion he had devised, and casting the three Children, for refusing to submit to it, into the Fiery Furnace: of the *Persians* casting *Daniel* into the Lyons Den, for setting his Window open, and praying to God, contrary to their Law, &c. Other Histories also relate how the *Gracians* forced their Worships on the *Jews*; as in the *Maccabees* the cruelty of *Antiochus* to them is notorious. After them the *Romans* pressed theirs on the *Christians*; who not being subject to them therein, were put to Death by them. And so was *Paul* himself, who had transgressed his own Precept in his Epistle to the *Romans*, chap. 13. 1. *Let every Soul be subject to the Higher Powers, &c.* (urged so often against us) if he had understood it in Religious Matters, that the *Romans* should be subject to their Emperour therein; who on the contrary suffered most Cruel Torments, rather than to condescend to Swear at

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their

their Command, during three hundred years. Afterward the *Christians* (especially the *Arrians*) persecuted one another, for National Worships, as the Emperors came to be on their side. After them the *Papists* for many Ages. Then the *Protestants*;

*Magdeb. Abridg-
ment by Ofsan-
der.*

*Hist. of Counc. of
Trent, p. 295, 48,
387, 393.*

though about *Anno 1548.* in *Germany* a Council or Assembly of them there declared, *That Ceremonies imposed were bad, and they that submitted to them were Censured:* And before that had the Name of *Protestants*, for protesting against the Decree for *Forcible Imposing Mat-*

ters concerning Religion: Yet afterwards the prevailing Party among them have Persecuted the other about Conformity to their National Worships; and caused that none should Buy nor Sell, but such as had their Mark and their Name in the Forehead of their Profession, and veiled Bonnet to their Ma's Times. Is not that an evident Mark of bowing to an Image of their own making? for Christ commanded no such Image of him. *Hos-*

*De Orig. Fest.
Ar. cap. 2.*

pinian sayes, This is attributed to Antichrist, *Dan. 7.* as the *Papists*, to make Holy Days, one more than another, in regard of the Mystery.

In this Particular, in his Treatise of the Birth Day of the Lord, he sayes, He believes they instituted it in the Moneth of *December*, not because they believed Christ was then born, but that they turned the Feasts of their God *Saturn* into it, which were kept at *Rome* at that time; and he shews wherein Customs agreed that were observed in them both, in very many Respects. Here in *England* *Polydore Virgil* instances one of the Lords of Misrule, used in those Feasts. Some say *Julius Caesar's* Feasts were turned into it at *York*, therefore called *Iule* there. After which manner *Hospinian* shews very many Feasts in the Church came to be instituted. *Nazianzen* and *Clarissus Luithprandus* shew the agreement of Riots in both Feasts. *Tertullian* calls *New-Years Gifts Saturn's (Saturnalia)* so doth *Jerom.* Green things were also used by the *Heathen*, and *Misello* revered by the Priests here in *Brittain*, called *Druides*. The time of the bringing them in by Pope *Leo* and others, in condescending to the *Heathen*, is shewed in *Pisgah Evangelica*, namely, to suit the

the *Goths*, and those other Barbarous Nations in Religions, how he brought many things into the Church agreeable thereto, as had been done in several things at several times before. And must they not go out again, when they are discovered? Must *Christians* be forced to keep up the Monuments of Idolatry and Superstition in Gospel Times? seeing the *Jews* in the time of the Law were commanded to destroy them, as in *Deut. 12.* and many other places. And the *Galatians* were suspected for observing *Dayes*, and *Times*, and *Moneths*, and *Years*, which had been once indulged to the *Jews*, and ordained by God. And should we be compelled to keep those he never commanded? *Socrates Eccles.* who lived soon after the *Stirs* about L. 5. c. 12. keeping *Easter*, sayes, *Our Saviour and his Apostles* never commanded his by any Law, as the Law of Moses did, &c. (*Nicephorus* also saith the same.) But that *Christians* L. 12. c. 32. drawn by a certain Custom, by Tradition, because they loved *holy dayes* to rest from labours, as every one thought good celebrated the Passion. *Jerom* (on *Gal.*) to the Question of *Festivals*, saith, *All dayes are equal*; and the *holy day* of the Resurrection is alwayes: and saith, *He eats the Lord's Flesh alwayes*, &c. *Durandus* saith (l. 6. c. 1.) *More than Five Thousand Festivals fall on every day through the whole year*; so it should be a continual Feast (as a good Conscience is) if the Kingdom of God consisted in *meat* and *drink*, which the Apostle saith it doth not, but in *Righteousness*, *Peace* and *Joy in the Holy Ghost*. I have read in several of the Fathers, as *Chrysostom*, *Jerom*, *Theodoret*, *Euthymius*, That God indulged several things to the *Jews* as to *Children*, to bring them off from *Idols*, and from performing them to *Idols*, as in this of Feasts, because they loved *Bevy-Chear*; God suffered them to be done to himself, in their own respect, not his, who took no Pleasure in them, *Pl. 50, & 51.* And on that of the Prophet, *Spake I a word of Sacrifices*, &c. only obey my Voice. *Rabanus* & *Lyra* note (on *Jer. 7.* & *Isa. 66.*) That Ordinances concerning such things were not given till after they had worshipped the Golden Calf [as they had learned of the Egyptians] and sat down to eat and drink, and rose up to play. But Christ put an end to such things when the time was come that God sought such to worship him, as did it in Spirit and Truth, and not their

own Bellies. He appointed no Worship then with *Feasting* nor with *Fasting*. And as for the Types of the *Paschal Lamb*, &c. he fulfilled & put an end to them, & all that Priesthood with its Rites. He commanded, to give to Cæsar the things that are Cæsar's, and to God the things that are God's. And he gave Tribute to Cæsar, though free, and his Apostle. Therein we have his Example too, as well as God's Command to the *Jews* to live quietly under *Nebuchadnezzar*: But neither commanded to give to them the Honour due to himself, to appoint his Worship for him. Must God be at Man's Courtesie, (CHRIST placed in their PANTHEON) as those called the Fathers reasoned with them of old, who consecrated them for Gods whom themselves pleased, and appointed *Feasts* and *Temples* for them? God appointed his own Worship in the Law, and left it not to Man to appoint it; much less in the Gospel, when it is promised, *Ye shall be all taught of God*. And he appoints his own Ministers, whom he pleaseth, not Man. He saith, *In vain do ye worship me, teaching for Doctrines the Traditions or Commands of Men*. It hath been accounted a good Protestant Plea, to argue from the Scripture negatively. There is no Command in the Scripture (nor Example, that I remember, besides *Herod's*) to keep a *Birth-day*; neither therein doth the Time thereof appear. Though some of the Ancients would seem

Luke 1. 5. compared with 1 Chr. 24. 13.

to prove it from Luke 1. upon mistake of *Zacharias's* being High Priest (wherein the Uncertainty of the Testimony of the Fathers alone doth appear) who as *Scaliger* sayes, concluded thereupon, against the Scriptures, that to be the time, from the High Priest's time of burning Incense: whereas it appears plainly there, that *Zacharias* was of the 8th course, to burn Incense in his course, in the Temple only. And on that Error, *Scaliger* saith (whom the Learned call *The great Critick of Times*) depended the *Institution of the 25th of December, not before the year 400*. But there's more ground or argument from Luke 1. 26. that it was not at that time, but in *Summer* (or about the time of his Suffering) according to what *Clem. Alex.* sayes of the Eastern People, *Egyptians, Arabians, &c.* If the sixth Moneth there spoken of, was the sixth Moneth of the Year (as well as of *Elizabeth*) as the Language of the Scripture is, & of the Fathers, according to the *Jews* reckoning.

And

And the Rule in Interpretations is, according to Bp. Andrews (on Comm.) *In ambiguis utrumq;*, Both Senses to be taken when analogy of Faith will allow it, as it will here. And if those that Clemens Alex. speaks of did conclude from hence, though uncertain, yet 'twas more safe, than for the other to conclude upon a certain fallhood: But that, as the Author excuses it, *The Fathers using the Scripture Language and Jews Manner in the numerical Title of the Moneths* (as we do; wherein he has given us Authority from the Fathers as well as Scriptures, for naming the Moneths not after the *Heathenish* manner, and Names of their Gods) *that they should thereby mistake the 9th moneth of the Egyptians for the 9th moneth of the Jews*, is as credible as the other Miracles, & that they should mistake *Summer* for *Winter*, as aforesaid: and both are Arguments against the constant Tradition of it. Some will say, *What a business 'tis to keep a Day in Remembrance of Christ, without Scripture-proof!* And we say, What a business they make of it, without Scripture (and therefore in Point of Worship, against it, according to the Protestants, as afore) so as to abuse People about it, in honour of it. The Protestants at the Council of Basil, maintained, *That if Monkeny was not of God, 'twas of the Devil* (Comenius Schlavon. Hist.) so said Luther of the Pope. And what a business, might some say, *to bow the Knee to Christ's Image, to take his Body*, as they thought, *in a Wafer Cake, in their Mouth!* Were those stubborn and wilful people, that would rather be burnt, than do it, in *Q. Mary's* dayes? What a matter 'twas, thought the Greeks, for the Jews to take a piece of Flesh in their Mouth, to escape Death, in the *Maccabees*: and for the Children in *Daniel* to feed of the King's Meat and Drink. The Commands of Men seem light to them that know not or regard not the Commands of God. But we say as the Apostles did, *'Tis better to obey God than Man*. Some will say, *It gives Offence*: so did the Preaching of the Cross to Jew and Gentile. Not to offend God is no Offence given to Man, but taken by Man. To have a Conscience void of Offence towards God and Man was *Paul's* Exercise, and so 'tis ours; yet he did not forbear to obey God, nor did the other Apostles, because Men took Offence at it, and thought they did God Service in Killing them: & the Jews were mad against *Paul* for teaching the Gentiles not to observe their Law, though it was commanded

by God, as the Temple was, as these Traditions never were, but by the Pope, *their Lord God*, as the Canonists call him, which makes them so mad against us, as threatening to *burn us*. Never did *Præstants* use to threaten, to *burn Papists*, for not keeping the Pope's holy dayes. Never were *Sheep* known to *worry Wolves*, who are distinguished by their bloody Chaps, as *Chrysostom* notes, though they may get on *Sheeps Clothing*: *Christ* gives a plainly discerning difference, *By their Fruits ye shall know them*, whether they be *Thorns* and *Thistles*, for they bear *Prickles*. *Christ* notes his *Sheep* by *bearing his Voice*: others hear only *mens voices*. And he says, *They are a Little Flock*: but the Nations and National Worshipers are *Multitudes*. *All the World* wonders after the *Beast*, and say, *Who is able to contend with him, to disobey him, or say, What dost thou?* the spirit that rules in the Children of Disobedience. But why may not we in this, as well as several famous learned of later times, who not only with the ancientest questioned it, but shewed their Opinions against it: *Wolphius* says, *The Taxing was not likely to be in Winter, but Autumn*, Dan. 9. *In the midst of the Week he made the Sacrifice to cease*, which ends in the moneth *Nisan*, the first moneth when he suffered: *Wolphius* proves the same by two Reasons, *He ended the Shadows at the time they began, namely, the Pasch, Pentecost, and that in the seventh moneth*. 2dly, *The Jews*, says he, reckon he was born in such a year, and in the beginning of it to be thirty years old at his Baptism. *Middleburgensis* says, *The World was created in the Spring Equinox, therefore it was meet the Restauration to be at that time resumed*. But, saith *Hospinian*, if those men that were near that Age knew it not, why should we believe *Middleburgensis*, *Epiphanius*, or those that strive for *December 25*? And why should we this Author? I have heard of some of late that have written of the *Holiness* of Places also (but I have not seen any) and that an eminent Man in the Church shew'd signs of Reverence to a Place where a Consecrated Fabrick had anciently stood: As I remember I have read that *Pauls* in *London* was the Temple of *Diana*, and *Peters* in *Westminster* of *Apollo*, and so of several other Places. And the Author of the History of the Church of Great Britain, *G. G.* writes, *That King Lucius here turned the Places of Arch Flamins of Heathenish Institution into so many Arch-Bishopricks*, (as *Pantheon* at *Rome* into *All-Saints Church*) and the Places of *Twenty Eight Flamins*, or *Jupiter's Priests*, into
so

so many Bishopricks; and turned the Temples builded for the worship of Pagan Gods, into Churches, for the Service of Jesus Christ; and that all the Possessions of the Heathen Flamins at Winchester, were conferred on Donatus the Bishop and his Clergy there. And as I remember, Pope Gregory advised Austin to do the like among the Saxons. So here is a very ancient Tradition for their Holy Places. Seeing then they have made men trade to be their Drudges, Lackyes and Executioners for them and their Informers for their Sacred Revenue (as *J. Selden* calls *Tythes*, in his History of them, yet there blaming them that made the divine right of them their Plea) to their Will-Worships (of whose Original much might be spoke too large for a Letter) and to their holy dayes and holy places, as hath been here said. What remains, but that they proceed to their holy Garments (as Cardinal *Woolsey* made the English Nobility bow to his Red Hat, so they) to their White Surplice, the Ornament, as *Dr. Knewstubb*s said, of the Priests of *Isis*, the ancient Egyptian Goddes, ancienter than the Children of *Israel* being in *Egypt*, as some say, a very ancient Tradition, and as old as that of their holy day; unless by *Saturn* be understood *Molecher Bell*, the Son of *Nimrod*, the Nephew of *Cham*: an ancient Pedegree indeed of that Tradition; and as ancient as any we read of, unless that *Cain's* Offering, as some are of opinion, were *Tythes* or *First Fruits*, as *J. Selden* writes in the beginning of his History of them; and shews, that some have gone about to prove it from the Art *Cabalistical* in the like number of the Letters of *First Fruits* and *Tythes*: & that is the highest we can go, or rather the lowest in ferriting them in the Burrows & Intrigues & Labyrinths of their dark Traditions: and there we leave them, lest we lose ourselves. What must they do that know nothing of History, save the Scriptures (and scarce them) the good Protestant Plea? Must they by an implicit Faith believe as the Church believes, which they believe not to be the Church of God, nor keeping the Commands of God written in the heart, to love God with all the heart, and their Neighbour as themselves; to do as they would be done to, &c. They that know nothing of History may justly suspect, who was the Instituter of this Feast, by observing who are the most zealous for it, and whose service is done in it, Christ's or Antichrist's. The Interest bespeaks the

Author. So that some, I remember, have written of it, *That more solemn Service hath been done to Satan in the twelve days, than in the whole year besides.* If the Kingdom of God consist in Meat or Drink, or in respect of a Holy Day, and mens *Christianity* must be judged by that, we have *Christians* by the Belly: And Bell must be a *God*, for being a *Belly-God*. But the Apostle's Admonition to the true *Christian-Romans* was, *Not in Gluttony and Drunkenness, not in Chambering and Wantonness, not in Strife and Envying;* but put ye on the Lord *Jesus Christ*, and make not provision for the flesh to fulfil the lusts of it: *And whether ye eat or drink, or whatsoever ye do, let all be done to the Praise and Glory of God.*

I am thy Friend, and all mens in the Truth,

Richard Richardson.

A few more Quotations for Confirmation of the fore-going.

Laetius in vita Plat. *Plato's Birth-day* the same with *Apollo's*, as this Author saith, was kept lately in *Florence* by the *Medices*.

Calend. vet. Rom. a G. Hewart. Certain days for the Births of *Mars, Apollo, Diana, Minerva, the Muses, Hercules*, and other Gods observed.

T. Langley's Abridgment of Polyd. Virgil, l. 6. c. 5. The manner of keeping holy Birth-dayes, much used in *Rome*, though in *Persia* first.

Ignatius 2 Epist. ad Magn. mentions only the Commemoration of the Lord's Day, forbids to sabbatize *Jewishly* but spiritually. He was the Disciple of *Pol. n.* If that was not his, 'twas later.*

Augustine ad Januar. The Mercy of God would have the Church free. He lamented that in his time the Conditions of the *Jews* seemed more tolerable, subjected only to Legal Burdens, not Human Traditions.

Lib. Concord. cap. 14. At an Assembly of the Nobility and Clergy of the *Protestants*, where three *Electors* were present, agreed, *That all Ceremonies were left free.* And denied all that thought them to be imposed, or submitted to, when imposed, in acknowledgement to Persecutors.



